

THE MISSIONARY HERALD.

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NORTH CHINA MISSION.—THE ENGRAVING.

FOR several years previous to 1854, Dr. Bridgman, though connected with the Canton mission, had spent most of his time at Shanghai, engaged with others in the translation of the Scriptures. In view of the occasion for his continued residence there, and the opening found on every side for missionary labor, the Prudential Committee then thought it best to establish another mission at that city, and in April, 1854, Messrs. Aitchison and Blodget sailed from New York to join Dr. Bridgman. They reached Shanghai on the first of September. Early in 1858 they were joined by Rev. William A. Macy, transferred from the Canton mission, and both Aitchison and Macy were looking at, and with devoted spirit longing for the time when they might enter, "regions beyond." But in April, 1859, Macy, at the age of 34, and in August of the same year, and at the same age, Aitchison "fell asleep." About this time also ill-health occasioned the return of Mrs. Blodget to the United States. She left Shanghai in September, 1859, her husband, though by no means strong, remaining in the field, and hoping, ere long, himself to enter upon the work "beyond," on which his brethren had been prevented from entering. In June, 1860, he embraced a favorable opportunity to visit Japan, for the improvement of his health, and in July he sailed from Kanagawa to the mouth of Peiho River. In September he visited Tientsin for a few days, and in November of the same year (1860), "though in great bodily weakness," he returned, and took up his residence there; finding "opened to us, in the providence of God, an extensive and very interesting country, in the regions beyond those yet occupied by Protestant missionaries." Thus, as the Report of the Board for 1861 states, "the strong desires of the brethren, cherished through all the changes of many years, were at length gratified; the ardent prayers of the departed, as well as of those still living, were answered; and a station was commenced in the extreme northern part of the great empire. After some weeks of observation Mr. Blodget wrote, that he felt it to be "due to the heathen," "due to the Lord and Head of the Church," "due to the Board itself, as a matter of Christian policy," "due to the mission at Shanghai," and "due to other missionary societies," that the field should be permanently occupied by the American Board. In November, 1861,

Dr. Bridgman died. It was now expected that operations would be mainly far to the north of Shanghai, and the name of the mission was changed from the "Shanghai" to the "North China Mission."

From the first, Mr. Blodget's success, and that of other (English) missionaries at Tientsin, was encouraging, the country to be reached from that port was "immense," and his calls for help were urgent. He was, ere long, strongly advised by medical and other friends, himself to leave the field for a time, and without more delay, that he might regain his health; but he wrote: "If possible I shall hold on to welcome new laborers." Mr. and Mrs. Stanley sailed from Boston to join him, in July, 1862, but were so late in reaching Shanghai that they could not go up the river to Tientsin until the spring of 1863, reaching that place on the 13th of March; when Mr. Blodget wrote: "Thus, after nine long years of waiting, when every other member of the mission has either returned home or been removed by death, reinforcements have arrived. The solitary branch has begun to sprout again, and we may yet have a flourishing mission in this field." Mr. and Mrs. Chapin sailed from New York November 1, 1862, and reached Tientsin May 18, 1863, about eight weeks after Mr. Stanley's arrival; and in his first letter from the field, Mr. Chapin added his "appeal to those already received from Mr. Blodget, for as large a reinforcement" as could be sent. Mr. Stanley, also, had already sent his call, and that of the perishing multitudes around him, to the churches at home, saying, "May the Lord provide men and means for the reaping of these fields, already white unto the harvest."

Thus reinforced, Mr. Blodget, having previously twice visited Peking, and his health having much improved, went to that place in February, 1864, to establish himself there permanently. Mrs. Bridgman, after a visit to the United States, sailed again for China in February, 1864, and reached Peking July 1. Mr. Gulick, a son of Rev. P. J. Gulick, of the Sandwich Islands' mission, having been appointed to North China, was ordained and married at Canton, in 1864, reached Peking November 5, and the next summer commenced a new station at Kalgan, about 140 miles northwest from Peking. Mr. and Mrs. Goodrich left New York for this field in January, 1865, and about the first of September joined Mr. Blodget at Peking. Mr. Doolittle, formerly of the Foochow mission, with his wife, and Mr. and Mrs. Mark Williams, sailed from New York April 7, 1866, and reached Tientsin August 20. Mr. Williams has since joined Mr. Gulick at Kalgan, and Mr. Chapin has taken a new station at Tungchau, twelve miles east of Peking. Dr. Treat sailed for the field in September, 1867, and reached Peking December 6. Mr. Hunt, printer, formerly of Madras, with his wife, and Misses Andrews and Porter, are now on the way to join the mission, having sailed from New York on the 21st of March last.

The mission thus occupies, at present, four stations, and consists of 7 ordained missionaries, 1 physician, 1 printer, (not yet on the ground,) and 11 female assistant-missionaries, three of whom are on the way out. And "yet there is room"; and not "room" only, but urgent need, for more laborers. Who shall say how many the Christian church *ought* to send, at once, to the many millions of pagans in China? God, in his providence, has opened the field; the converting work of the Holy Spirit, in connection with the labors of different missions, or native converts, and, sometimes, with the very slightest amount of human

agency, has in marked cases, within the last few years, given encouragement for effort, indicating that the time for China's redemption may be near; and our brethren, on the ground, urge the policy of pushing out more and more into the interior. Blodget tells us: "The country is all open, the climate is very healthful, and the people are kind and accessible." Chapin writes: "Would that we had a hundred men, full of faith and zeal and love, to preach Christ to the countless multitudes who fill up this great plain of Northern China." Stanley exclaims, "O! we need more *preaching* missionaries. How much we need them, young men preparing for the ministry do not realize, I am sure, or there would be more candidates for the foreign field." And Goodrich cries out, "Alas, alas! more than eighteen hundred years have passed away since our Lord ascended on high, and forty years since China was opened to the gospel, and now, for four hundred millions of men, the church has little more than one hundred missionaries in the field. 'The fields are white for the harvest, but the laborers are few.'"

Intelligence is very recently received from Mr. Blodget, that a house has been secured at Pantingfoo, a large and important city, about 110 miles from Peking, and near the same distance from Tientsin, in the hope that, as a result of "the movement for China," at the last meeting of the Board, there will soon be missionaries to occupy that place as a station. And Mr. Chapin writes from his new station at Tungchan, that there are one or two places which he regards as of even greater importance than that to which he has gone.

Not less than six chapels are occupied by the brethren of this mission as places for preaching the word,—two at Tientsin, two at Peking, and one at each of the other stations. The engraving in this number of the Herald presents a front view of a chapel which has been occupied but a few months at Peking, near the mission premises. It is the plain building at the right of the picture. A photograph of the chapel simply was sent to the Missionary House, but to make more of an engraving, the artist has introduced, from another source, a part of a Chinese marriage-procession, with other buildings, which must not be supposed really to stand, as in the picture, near the chapel. The building now constituting this chapel was generously purchased for the purpose, and presented to the mission, by one who wishes to be known in connection with this gift only as "a friend in China," more than a year ago. It has been repaired and fitted up for its present use, at the expense of the Board, and was opened on the 1st of September last. May all the hopes of the generous donor, and the desires of the missionaries, be more than realized in the results which shall follow the proclamation of the gospel there. Respecting another chapel, opened in November, 1866, Mr. Blodget wrote, in February following: "There has been daily preaching in it since that time. The audiences are large, varying from 100 to 200 persons."

FINANCIAL PROSPECTS OF THE BOARD.

STATEMENTS have been made in each of the last two numbers of the Herald, calling attention to the fact that the receipts of the Board were so much less

than the necessary expenses as to give occasion for apprehension. It was hoped that this simple announcement would be sufficient to call forth all needed action from the friends of Christ. The officers of the Board have been very unwilling to resort again to such "special appeals" as have sometimes been needful in the past, but which they know to be as distasteful to many friends of the mission cause as they are to themselves. But the time seems to have come when a more distinct note of warning — a louder call for increasing effort — must go forth.

Only six new ordained missionaries have been sent abroad, as yet, during the present year of the Board's operations; the necessity for reinforcement, in several fields, remains quite as urgent as ever; but already vital interests are seriously imperiled by the prospective want of funds.

The churches were duly informed in December last, that the Prudential Committee had felt called upon, in faithfulness to the interests committed to their charge, to make appropriations which it was expected would carry the expenses of the year to \$525,000. The Treasurer's accounts, thus far, give no reason to hope that expenses can fall much, if any, short of that sum; and of that amount, at least \$515,000, if received at all, must come from donations and legacies. But for the first eight months of the year, up to the close of April, the income from these sources has been only \$261,159; leaving \$253,841 to be raised during the four remaining months. This is \$81,100 more than was realized from the same sources during the corresponding months of last year.

Peculiar circumstances enabled the Board to meet the expenses of the last financial year from a comparatively small income, but these circumstances no longer exist. It may be that the patrons of the Board have not sufficiently considered, perhaps, in many cases, are not aware of, the embarrassments under which the financial operations of *all* missionary boards must now be carried forward — the circumstances which render expenses necessarily much larger than they were a few years since, if only an equal amount of effort is put forth. First, there is a large increase of prices, *upon the gold basis*, in nearly all articles, *the world over*, which has increased the expense of living, and of all operations, probably more, upon the average, than twenty per cent. And to this must be added, in the case of all American Societies, the well-known fact, that the expenses of missions in foreign lands must be upon a gold basis, while the currency in which the income is received has for several years made that income worth, in gold, near forty per cent. less than its nominal amount. Put these two facts together and it will at once be seen, that to support the same number of mission families, and in other respects to do the same amount of work, the Board needs now, in the medium in which the churches make their contributions, a sum at least sixty per cent. greater than when that medium was the equivalent of gold; or \$600,000 to do what \$375,000 would have done in 1860. But the receipts for three years ending in 1860 were, upon the average, \$371,577 per year. For the three last financial years, ending with August, 1867, they were, upon the average, in currency, \$473,196, or about \$121,000 a year *less*, in actual commercial value, than before the war! Can the patrons of the Board complain of extravagance on the part of the Prudential Committee?

We gratefully recognize the fact, that the native churches, in mission fields, are now doing much more than formerly to support their own institutions, and

in some cases to carry forward missionary operations also. But on the other hand, fields are opening; the number of places which should be occupied is increasing; and the number of qualified persons who may be, are, and ought to be, employed as native agents, in the prosecution of the work, is largely increased also; so that expenses in this line of things should not diminish but advance; and the churches at home should by no means consider themselves as relieved by what the native churches do.

Indeed, changes going forward among the nations of the earth — to no small extent the result of past missionary effort — have from year to year made it more and more apparent, that the fields are whitening for the harvest. Providential openings and calls thus urge us onward in this work; and there seems every reason to believe, that the day of merciful visitation among many nations, and *very many millions of men*, will be found to be not remote, if the Christian church will but put forth her strength for Christ, and for the world's enlightenment. Look at Japan, for a single illustration of the change that is transpiring among pagan nations. A very few years ago utterly shut up and exclusive in their policy, the Japanese are now "adopting foreign customs, habits, and manners," "eager to make progress in all useful knowledge," "quick to appreciate the advantages of foreign improvements of all kinds," "anxious to perfect themselves in our arts and to study our institutions," and "sending choice young men to this country, to England, and to France, to be educated."* Like changes of sentiment and of practice, it is well known, are taking place in China, India, and other lands.

Surely this is no time for the Christian Church to falter in her evangelizing efforts. Never were the calls more loud, or more plainly from the Master, and never were prospects of glorious success so animating. Many bright hopes were awakened, many hearts, in mission fields and at home, were cheered by the action of the Board at its last annual meeting — action looking to great progress in China, and to direct calls for many more men to be the messengers of the churches to the heathen world. Shall all these hopes be disappointed? Shall the church fail to follow providential leadings, and refuse to come to the help of the Lord? Shall the disheartening announcement, at the next annual meeting be, that, instead of having a good supply of men and means for pressing forward, the Board is again heavily in debt?

Will not pastors of the churches, all through the land, without more delay, let the people know the facts and the danger, and invite them to increased effort for Christ? Will not the rich now give of their wealth, and the poor of their poverty, (remembering that the Lord looketh at the heart, and counts the "two mites" of the really poor as more than the larger, if they are less liberal, offerings of many rich)? Will not all give as the Lord has prospered them, that we may see threatening clouds dissipated, and that, the tithes being brought in, we may look confidently for God's more abundant blessing on a work which he has ever blessed?

* *Spirit of Missions* for May, 1868, p. 369.

LETTERS FROM THE MISSIONS.

North China Mission.

TIENTSIN.

(80 miles S. E. of Peking.)

LETTER FROM MR. STANLEY, January 8, 1868.

Visit to Chu-Chia-tsai. When Mr. Stanley wrote, he had recently returned from "a horseback tour of 500 li [140 miles] to the south, to the village of Ti Ch'i," which place he once before visited, with Mr. Williams, in 1866, and where he now found encouraging readiness to hear the word. He also visited the neighborhood of the remarkable work of grace in Shantung, reported more than a year ago." (See Herald for March, 1866, pages 73-4.) Mr. Innocent, the English missionary, has not of late resided at Chu-Chia-tsai, on account of his wife's health, but spends a portion of his time there, and was now going to the place; so that Mr. Stanley began his journey with him. He writes respecting visits to that interesting field.

"My first Sabbath out was spent with him, at Chu-Chia-tsai. The protracted absence of the missionary is even more deleterious to our little churches here than is the absence of a home pastor from his charge. As we arrived late on Saturday night, we had a good opportunity of seeing how the Christians regarded the Sabbath in the absence of the missionary, inasmuch as our arrival could not be known to neighboring villagers till they began to assemble for worship. To our gratification, nearly all the members were present except a few who were sick. The congregation consisted of about 30 to 35, of whom 10 were women. The attention was very good, and I think I never preached to an audience which seemed more anxious to get every word. The conduct and appearance of the women pleased me very much. I should have mentioned, that early in the morning prayers were held in the chapel, attended by a good number of resident members. Their answers to questions on the portion of Scripture read were very gratifying. They showed the

care that had been taken in instructing them, and there was also evinced a considerable amount of independent thought, on the part of some."

After his visit at Ti Ch'i, Mr. Stanley returned again to Chu-Chia-tsai, and not finding Mr. Innocent at home, went with a native helper to his station, Han Chia. He writes:—

"I met a number of the Han Chia members, and was quite as favorably impressed with them as with those at Chu-chia-tsai. Their knowledge of the essentials is good, and there was an appearance of earnestness and honesty which pleased me very much. The Christians are beginning to command the respect of unbelievers. Two sons of wealthy villagers came in to see the newly-arrived missionary, and hear him expound. They care nothing for the truth; but they would not have come with this request a year ago. They avoided the chapel. Some six or eight persons came every evening to converse and have prayers with the native assistant, Mr. Hu; and during the three days I was there, not one passed without some woman coming to converse with Mrs. Hu. This brother and sister appear to be doing a good work there, and are full of zeal. Seldom have I spent three more pleasant days than those, partaking of the simple fare of Mr. and Mrs. Hu, conversing with and assisting them in their work.

"On Friday evening, I went back to Chu-chia-tsai. Mr. Innocent had returned. Saturday we did some visiting. On Sunday morning, Mr. Innocent went to Han-Chia, while I remained at Chu-Chia and preached for the little church there again. One man was present who had walked sixteen miles on Saturday, to spend the Sabbath. He has been a member for some time, and states that several in his village are anxious for a teacher to be sent among them. Formerly three persons often came with him to spend the day of rest; but at this season, it takes almost three days to come and return, including the Sabbath, and they cannot afford the time.

"In the afternoon, we went to another village, three miles from Han-Chia, and eleven from Chu-Chia, in which there are a few members and an assistant. Here we examined five persons for admission to the church, of whom three were approved. Two others were desirous of being examined, but as it was almost dark, and we had to return, it was thought best to defer further exercises till Mr. Innocent could visit the place again. I returned to Han-chia that evening, feeling that the truth has indeed taken root in this district, and blessing God for what I had seen and heard. This whole section of country is ready for the gospel sickle; but *where are the reapers?*"

Visit to Ti-Ch'i. After his first Sabbath at Chu-Chia-tsai, Mr. Stanley hastened on to Ti-Ch'i, near two days further south, or southwest. There also, and in the vicinity, he found much to encourage Christian effort. He writes:—

"I arrived there on Wednesday, and was warmly received by the few villagers who had formerly become interested in the truth. I proposed stopping at an inn, about five li distant, but they would not for a moment hear of this. A Mr. Wu, nephew of the person spoken of in my letter of January 25, 1867, said he had a room in which he had recently put a k'ang for the accommodation of myself and others from Tientsin. I was soon settled in my small room, of about 9 by 14 feet, while the donkey had to give way to my horse. As soon as I could get some supper, arrangements were made for an evening service. My room was the only available place of meeting; and this was filled almost to suffocation. Being weary, I did little more than expound a portion of Scripture. Thursday, I had some conversation with old lady Wu and others. I was pleased with the amount of knowledge they had acquired from the assistant who was with them in the summer. With the appearance and conversation of Mrs. Wu, I was particularly gratified. Two others pleased me very much, but none seemed to get so clear an understanding of Christian truth, or so to feel its power in the heart, as she. During my entire stay, she

was a frequent, daily visitor at my room, for the purpose of religious instruction.

"On Friday I went to Sz-Nu-Sz, a village five li distant, in search of a Mr. Yang, who attended our Tientsin chapel about three months during the summer, with whom I dined. He received me kindly, but did not seem to manifest the same interest in the truth now as formerly.

"Every evening a preaching service was held in my little room—which was generally well filled—and then a short meeting for prayer with the interested and inquiring. Some of the prayers offered did my soul good. The *form* of prayer had certainly been well learned, or else the *spirit* of prayer had taken form for itself. Yet I would not speak too confidently, so often have we been deceived. During the day, more or less time was occupied in conversing with such as came in. Excepting three persons, no one impressed me as desiring the truth from true love for it, although there were several quite regular hearers.

"I think there are three persons at Ti Ch'i, ready for the ordinance of baptism. There are willing hearers of the truth in adjoining villages; and I have little doubt but that a good native assistant, residing perhaps at Ti Ch'i, and spending his Sabbaths there, but during the week laboring among other villages, would accomplish a great and good work. There is a willingness to hear, and to some extent an apparent preparation of heart to attend to the truth, in the rural districts lying south of Tientsin, such as I have not witnessed in any other part of the country that I have visited. Yet we cannot expect pure motives [at first] to actuate a people so superstitious and oppressed as are the Chinese. Present and immediate good is their only thought. Trained to deception, almost compelled to be deceptive by their social and political systems, the necessities of life—even life itself—becomes part of a chance game, in which each strives to checkmate all. They have to learn that the missionary can be *trusted*—that his word is inviolable. When they learn this, sufficiently to express a desire for our instruction, an important point is gained. We have secured an *attentive* hearing, and *good will result.*"

Foochow Mission — South-eastern China.

LETTER FROM MR. HARTWELL, February 17, 1868.

It will be remembered that Mr. and Mrs. Hartwell returned to China last year, after a visit to the United States. For several reasons, he deferred writing his impressions in regard to changes during his absence, and present prospects in the field, for several months after reaching his former station. He now sends "impressions and thoughts, both favorable and unfavorable," and a few extracts will be presented here.

Increased Confidence — The Women.

"On reaching the city and meeting our neighbors, I was led to feel that a decided change for the better had occurred, during my absence, in the increased confidence which the people in the portion of the city near our mission residences feel in us missionaries, and in their friendly feelings towards us; and I think the experience of the four months now past has shown the impression to have been correct. It was very pleasant to see the cordial welcome expressed in many familiar countenances, and even in those of some persons whose recollection of us was more vivid than ours of them. Mrs. Hartwell soon commenced visiting neighboring women at their homes, to read to them from the Scriptures, and was agreeably surprised to find how ready they generally were to receive calls from her for that object. She has also received calls from many companies of women at our house, when she has improved the opportunities to read and explain the truth to them. The beneficial influence of the small day-school for girls, which she had before returning to the United States, was also very evident, and she has begun a similar school with the present Chinese year. It may not be amiss to state, that in the immediate neighborhood of our houses, here in the city, the prospect of converts to the truth is more promising among the women than among the men.

Government Schools. "When I arrived

here, there were two government schools for teaching English. These have since been united, and moved to premises lately erected near the Pagoda Anchorage. The project started here over a year since, of building a number of gunboats after foreign model, under French engineers and ship-builders, and of instructing young men in English and French, so as to have them ready to take charge of the vessels at the end of five years, at an expense to the Chinese Government of 3,000,000 taels — or ounces of silver, — must have some effect in awakening the minds of the people, and causing them to be more ready to receive truth from foreign sources than they have been hitherto. The scheme was opposed somewhat by the Foochow gentry, but they received word from the Peking authorities, that the order was sent here to be *obeyed*, and not for criticism. Already numerous buildings have been erected for the residence of the Frenchmen employed, for the accommodation of the French and English schools, and for the various workshops, etc., so that, where two years since were only cultivated fields, I now see and hear the evidence of busy activity every time I pass on my way to the Changlooh out-station. Things seem to move, even in long stationary China.

"*The Missionary work* is also advancing. With wisdom and perseverance it seems possible now to open chapels at important points in all directions. The number of our preaching places has increased to fifteen, and we hope to open one or two more this year. Our greatest difficulty, at present, is to get good preachers in sufficient number to occupy them. I fear there is danger of our extending our ranks too far for efficient effort, unless we are reinforced soon."

ANNUAL REPORT.

THE report of the Foochow mission for 1867 has been received. The mission seems to have made decided progress during the year. There are two stations and nine out-stations, — 5 more than were reported last year, — 4 missionaries, 12 native preachers, 5 catechists, and 2 teachers.

Respecting one of the out-stations, Changloh, it is said:—

"We have one chapel in Changloh city and another in its suburbs. During the year, two sub-stations have been established in the district, at the large villages of *Kang-long* and *Mwihwa*. The former of these, about ten miles from Changloh city, is the market-center of numerous outlying villages; the latter, with a population of about 10,000 souls, is situate on the sea-shore. The people are largely employed in fisheries, on the immediate coast and on the islands of Kwangtung. Soon after our occupation of the place, several of the people became interested in the truth, and five have been baptized during the year. These, with three received in Changloh city, make the present number in the district 17. There are also some inquirers at Mwihwa, and the work is promising."

Another out-station, Yungfuh, is thus mentioned: "This city lies far to the southwest of Nangseü, on a tributary of the Min, and is distant from Foochow about forty miles. The important field, embraced in city and district, continues under Mr. Woodin's care. A church of 9 members was organized in April, and 5 more have been added, making 14 in all. Of these, two are women over fifty years of age. There are several inquirers who seem sincere, and a growing interest in the truth is manifested."

Two new churches were organized during the year, at the out-stations Langpwo and Yungfuh, and to the five churches 25 members were added, on profession of their faith. There are but two day-schools, and these embrace but 35 pupils. The training-school for helpers, under Mr. Woodin's superintendence, has 17 pupils, "besides two student helpers." Of the 17, 9 are church members. The girls' boarding-school, under Mrs. Baldwin's care, has now 20 pupils, and the report notices progress in the terms on which pupils are received since the school was started, "with but one pupil," in February, 1863, and states: "Thus it appears that progress can be made in one of our most difficult enterprises in China,—both in *establishing* a girls' school, and in the *economy* of

its administration. Formerly great prejudice existed against girls' schools. People feared that we 'wished to carry their daughters away to some foreign land,' or 'to destroy them,' and by some occult art 'convert them into opium!' Apparently no story was too absurd to be believed and circulated. But this feeling is gradually giving way before the argument of visible facts and results, and if now willing to receive girls on the same terms as at first, we should be obliged to refuse many applications."

Appeal. The report closes with the following statements and appeal:—

"We have two stations with two boarding schools (of nearly 40 pupils) in successful operation, 9 out-stations, 15 chapels or other preaching places, five organized churches, with 87 living adult members. These are some of the *visible* results of the work. At important points we have helpers stationed, and in some cases with their families. Many of the church members are intelligent Christians, able and willing to stand up in defense of the truth. The books distributed often go far into the interior of the province, and are doing a silent work, whose fruits will appear in due time. Beyond our main *city* and *sub-urban* stations, we occupy exclusively, as a mission, a compact field extending, on the south of the Min, from the sea about one hundred miles into the interior, with a width varying from twenty to thirty-five miles. This region, intersected by ranges of hills, comprises many broad valleys with their hundreds of villages and tens of thousands of souls. The door to this inviting field of labor is set wide open. We go wherever we please, and find abundant opportunities to preach a crucified Saviour. We seem to be living in the dawn of a *glorious spiritual revolution*, soon perhaps to be successfully accomplished for Christ, in this empire. Matters, social and political, are destined to great changes, and even now China feels the mighty impulse borne in upon her from the Christian West. But—most precious thought of all!—we believe that God, by his word and Spirit, more than by all social and commercial influences combined, is preparing the people

to receive his salvation. As we write, the joyous, hopeful note of busy preparation, on the part of our beloved Board and its numerous friends, reaches our ears. More, much more is to be done for China. More money, more prayers,—and more missionaries are to go forth on the divine errand of saving these four hundred millions. We feel sure that God has lodged this purpose deep in the hearts of his people, and we are to be no longer disappointed in our hope of aid. May the precious love of Christ, the spring of all true effort for him, so penetrate the hearts of American Christians, that they will come joyfully, and *come now*, to the gigantic task of giving these starving millions the bread of life.

"In view of the wants of our field, we ask for three new missionaries—one, a physician. And as Miss Peet expects soon to remove to Amoy, we ask for a lady teacher for the girls' boarding-school, who can give all her time to that important department of the work."

Madura Mission—Southern India.

ANNUAL REPORT.

A VERY full report of the Madura mission, for 1867, has been received, of which not more than a brief abstract can be presented here. Three of the mission families felt obliged to leave during the year, for a visit to the United States. (Mrs. Rendall died on the way home, and Dr. Lord after he reached this country.) But two brethren, who had been away, returned to the field, with their wives, and the mission was reinforced by seven new laborers,—Mr. and Mrs. Penfield, Mr. and Mrs. Hazen, and Misses Smith, Taylor, and Pollock. The health of most of the families was unusually good. There were on the ground, at the close of the year, 11 missionaries and 14 female assistant-missionaries. The field, "which contains 10,500 square miles and nearly 2,000,000 of inhabitants," embraces fourteen stations, respecting which it is said "Most of our stations are so large that, though certain portions of them may be well cultivated, it is the exception, rather

than the rule, that the gospel is preached once a year, in every village and hamlet. Even with our tents, and our new system of itinerating, it must be impossible for us, with our other work, without a considerable accession to our numbers, to go over the whole field, even in the superficial way of visiting every village and hamlet as often as once a year. Much less can we work the field as it should be worked."

The native helpers in the mission work are thus classed—7 pastors, 94 catechists, 28 readers, 6 teachers in seminary and boarding-school, 67 school-masters, and 27 school-mistresses; and it is said, "the quality of our native help is improving every year." "Systematic plans have been adopted, and efficiently carried out, for the intellectual and spiritual improvement of those in our employ."

There are 30 churches, with a total of 1,250 members. Of these, thirteen, with 550 members, are at the station centers, and usually under the special care of a missionary. Seventeen, with 700 members, are in the villages, and seven of these have native pastors. The additions to the churches, by profession, during the year, were 86. Respecting the Christian character of the church members, the report quotes, as admitting of general application, the remarks of one of the missionaries respecting his own people: "While it might be unjust to assert that the piety of our church members is feeble, and poor in quality (for they endure persecution well), we are yet constrained to say that there is in them little of that aggressive spirit which actuated the first disciples. Some of them have occasionally carried the gospel to surrounding heathen villages; but they are in general too easily discouraged, and satisfied with receiving rather than imparting. The church has borne the brunt of all the persecution which has arisen against the Protestant community, and the members have acquitted themselves in a way to give us cause of thankfulness." Individual cases are referred to in which members have been true witnesses for Christ, and bright examples of faith and piety.

The number of village congregations is 162, and there are 255 villages in which

Christians reside, and "175 places where religious services are held, with preaching, once or twice every Sabbath." The net increase of members of the congregations during the year was only 21. Various causes — as the failure of crops, prevailing sickness, persecutions — have occasioned fluctuations, and in several cases a decrease in the number of members. The whole number connected with the congregations is now 6,294.

"The Itineracy has become a specific department" of mission labor. "Every missionary is expected to take his turn in the tent, for a longer or shorter period," with a corps of native helpers; and all who have been able to itinerate have "greatly enjoyed the work." At other times also, and in other ways, much labor is performed among the heathen, outside the congregations. "Taking the mission as a body," it is said, "we spend about one third of our time in such evangelistic work. During the year, we have ourselves visited about 800 villages, some of them many times, and have traveled on missionary tours nearly 10,000 miles. Our catechists have visited half as many thousand villages as we have hundreds, and the gospel has been preached at least once to not less than 150,000 people."

The schools of the mission "are of six varieties." (1.) "The Seminary," for training up suitable helpers for the mission work, which has 54 pupils in the full course, 8 taking a partial course, and 4 in the catechist class. (2.) The "Madura Girls' Boarding School," with 56 pupils. (3.) "Station [boarding] schools," composed of boys and girls from the village congregations, to whom more education is given than they could obtain in their own villages. (4.) "Station day-schools for boys." (5.) "Station day schools for girls." (6.) "Village schools," usually in villages where there are "congregations." These are under nominally Christian teachers, but are, many of them, small, and less efficient than could be desired. "Some of the station day-schools are decidedly prosperous." In one, at Dindigul, there are 34 Brahmins among the pupils, and a number of Mohammedan boys, from very respectable families.

Four "station boarding-schools" were commenced in June, 1866, and it is reported: "Thus far these schools have given, to those in charge of them, great comfort and satisfaction. Mr. Washburn says of his school, 'It is full. The scholars are well taught, and are interested in their studies. The monthly examinations, and those at the close of the terms, by the missionary and his wife, show that the scholars have made excellent progress. . . . I see improvement in the conscientiousness, truthfulness, and good behavior of the children. I think they are learning Christian morality and duty more rapidly than at any former period of their lives.'" Of the station boarding-school for girls, at Mana Madura, it is said: "There can be no more hopeful field for labor than such a school, and it is Mrs. Capron's privilege to have strength and time to devote to it. Probably there is not a happier company, of the same size, in the Madura District, — interested in their studies, cheerful in doing their daily task of work, and entering into play with a good deal more than usual zest. It has been specially gratifying to observe the attention of the pupils to religious instruction."

"The Madura Girls' Boarding School," (now under the superintendence of Mrs. Chandler, aided by Miss Smith, who is expected soon to have the sole charge,) was commenced thirty years ago. More than 300 girls have enjoyed its privileges, many of whom have died in the faith, and many are now the wives, or the mothers, of the mission helpers. The report respecting this school states: "Its highest usefulness, I think, is only just begun. I believe it is hereafter to become a powerful instrumentality for good, in this city and in this whole District. A woman of the Gentoo caste, who was educated here several years ago, visits daily the house of a rich man of that caste, who holds office under government, to teach his wife and daughters to read. Mrs. Chandler has been invited to the house of this native lady. We trust this may be the beginning of more systematic work among the native women of the higher classes in the city. There seems to be, at the present time, a decided movement in favor of female edu-

cation in Madura. A pleader in the Madura court, who was formerly a teacher in our Seminary, in an address before a large audience recently convened in our church, made a most earnest appeal to the educated women to engage in Christian effort for the heathen females of the higher classes. He remarked that the customs of society were such that none but they could do it; and that these females, surrounded by all the circumstances of wealth and position, must perish in their ignorance unless Christian women would take up the matter.

Medical Department. "The Dindigul dispensary has been opened 93 days during the year. There are always present, at the opening, not only the patients but also their friends, so that not less than 10,000 adults have listened to the gospel on these occasions. There have been 6,856 patients, of whom 4,351 were new cases, or those coming for the first time. This is 726 more than last year, and 11,966 since the dispensary was first established."

At the Madura dispensary, now in charge of Mr. H. Cheesman, native medical assistant, 2,640 patients were treated during the year. Contributions from "His Excellency Lord Napier," from many English residents and native friends, to aid the dispensaries and other departments of mission work, are gratefully acknowledged.

Zulu Mission.

(South-Eastern Africa, near Port Natal.)

AMANZIMTOTE.

LETTER FROM MR. IRELAND, February 5, 1868.

MR. IRELAND, it will be remembered, has charge of the seminary at Amanzimtote, and a few passages from this letter, with reference to the school, and some other matters, are of interest.

The Seminary. "The last term of the school was on the whole the most satisfactory of any since its commencement. My assistant is proving himself very useful. . . . The utter destitution of even

tolerable school-teachers, makes this school a vital want of our mission, and my heart is continually burdened for the pupils, that they may become earnest and devoted Christians. I am glad to be able to report some signs of spiritual life among them. One of our best scholars (a lad of about sixteen, and a son of the principal native assistant here) came, the other day, to talk with me about his soul; and said that he had been for three months struggling with his heart, but that he was now resolved to be a Christian. I have had two interviews with him in my study, and he seems now quite in earnest. Three others in the school have at times manifested a similar determination. I trust we shall have the prayers of Christians. With the aid of God's spirit we might have a most interesting and refreshing work of grace, while without it, even the little we have seemed to gain we shall soon lose. Please hold up this school as an object of special prayer."

French Mission in Basuta Land. "Reference is made to a severe illness of Rev. F. Coillard, one of the French missionaries driven from their field in Basuta Land some time since, who has been rendering very acceptable service in the field of our mission, and Mr. Ireland states:—

"He is now fast improving under the invigorating prospect of returning to their old mission field, in Basuta Land. In a letter I had from him last week he says, that through the interference of the French Emperor, the Duke of Buckingham, and other influential persons, the whole of the country embracing that mission field is to come at once under British protection. Sir Philip Woodhouse, the Governor of Cape Colony, and Her Majesty's High Commissioner, has received instructions to fix the boundary, and to take in all the old stations of that mission. How reassuring to God's people are such answers to prayer."

Ifumi Station. Respecting his former station, Ifumi, now without a missionary, Mr. Ireland writes:—

"We have two reliable men there, who are real pillars in that little church, and

who, between them, manage to conduct the various meetings when no missionary is with them. The last Sabbath I spent there [in December] we had the celebration of the Lord's supper, and I baptized six new members."

Eastern Turkey Mission.

HARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM A MISSIONARY'S WIFE, February 1, 1868.

THE letter from which the following extracts are taken was written to a sister, but sent open to the Missionary House, with liberty to use any of its statements in the Herald. It will be found the more interesting, perhaps, because written thus to family friends. It is an account of a tour among some of the many out-stations of Harpoot, and brings to view, very pleasantly, incidents connected with such work, and with the habits of the people. Only portions of the letter can be given.

Rude Accommodations. "We came next to B——, an half hour distant. The preacher and his wife, both graduates of last year, [from the Harpoot schools,] received us very cordially, though we did wish, for our sakes as well as their own, that they had a more comfortable place. About four o'clock in the afternoon, twenty women came together, with whom I held a meeting. One woman seemed to be earnestly seeking the salvation of her soul. The preacher's wife said she came a day or two before, to talk with her; and after meeting she remained talking a long time. . . .

"We spent most of the time in the evening in a stable. Slept in the kitchen and storeroom. The night before, we had for our bed-room, a room about ten feet long and eight wide, partly filled with boards. Our bed was about half a foot from the ground, and under it were stored a bushel or so of onions. But we slept as sweetly as though reclining on a bed of roses. . . .

Mezereh. "Came on to Mezereh. Stopped at the pastor's house. The pastor's wife had lived in our family five years, and knew just what we needed. Soon she had a good fire in the stove, and a cup of tea and toasted bread were quickly prepared; but the cold rooms and discomforts of the last two days were too much for me. I had headache for two days, and spent most of the time on the lounge.

Hoeli. "Here, as well as at the former village, we had a comfortable place to stay, soon had our wet clothes dried, and a good cup of tea revived our spirits. The bell rang for meeting,—for they have a genuine bell, the present of a Russo-Armenian. It was a full meeting. The people have lately completed, or nearly so, a large chapel, which will hold eight hundred, or perhaps more. The people of this village are more intelligent and enterprising than of any other village on the plain; and for this reason the preacher is not acceptable to them. Like too many congregations in our enlightened land, they want great sermons—elaborate, difficult to be understood. This capacious spirit on the part of a few has, I fear, hindered a work of grace there.

The Women. "I have never been in a place where the people, especially the women, seemed so eager to listen to the truth. The teacher, or assistant-teacher, of the girls' boarding-school is there. She has a class of thirty women, who meet every day to study the Scriptures. It was a very pleasant as well as encouraging sight, to see such a company of women gathered together to study the Word of God, in that village, where, a few years since, all manner of iniquity and opposition prevailed. I knew, too, that each one had a family to care for, and that each was expected to do a certain amount of spinning and weaving; that nearly every one had a mother-in-law who, until recently, felt that the chief end of the daughter-in-law was to spin and weave, or till the ground, being in all things subject to her. But now, when the bell strikes, they are the first to say, 'Rise; run to your lesson.'

Church Discipline. "The chapel at *Perchenj* was so small that it would not contain one half of those who came [to a Sabbath service]; so they quickly removed the rubbish from their half-finished chapel, and resorted thither. Two were examined for admission to the church, and one member, from *Hooeli*, was suspended, for wine-drinking and improper conduct in other things, and because, when told of his fault by the brethren and church, he refused to hear them. They had many times, with weeping, exhorted him to repent; but when he showed no signs of sorrow for his sin, they did not hesitate to perform what was clearly, to them, their duty, though he was a rich man. They did not waver, feeling that the prosperity of the church, in a financial point of view, was dependent on the liberality of the rich. Let the church be poor rather than sacrifice its purity, was their conviction, which led them to act as they did. . . . I do rejoice that, though the charity of these Oriental Christians is so large that it covers a multitude of sins, still they cannot tolerate, within the pale of the church, those whose lives are not conformed to the gospel of Christ.

Kegvank. "Stopped at *Kegvank*, where a helper is stationed. He was feeling somewhat discouraged, for he seemed to be laboring in vain. The people stood aloof from him, only two or three being inclined to listen to the truth. It is said that the people of this village are exceedingly wicked. The mother of this helper, whom I saw at another village, said her son came home, and with weeping told how great a trial it was to him that he could not see the work of the Lord prospering there. He is a faithful laborer, and I am sure the Lord will permit him, yet, to gather much fruit in that village.

Shukhaji. "There are several church members at *Shukhaji*, belonging to the church in *Ichmeh*. One of them is a very exemplary Christian. He was the first to receive the truth in that village, and his life beautifully exemplifies the power of the gospel to refine and sanctify, under severe trial and persecution. He and his

elder brother live together, and there are about thirty in the family. No one but himself is a follower of Jesus, and most of the older members of the household oppose and try him in every way. But his spirit is such that his enemies can find no fault with him, except in regard to the law of his God. He is a very benevolent man, and never says 'No,' when aid is solicited for anything pertaining to the support of the gospel.

Ichmeh. "The next day we came to *Ichmeh*, one hour distant. The work there is in a prosperous condition. They have lately about completed a chapel and pastor's house. The pastor of the church is a model one, — gentle, but firm; meek, but earnest; charitable, but bold to rebuke evil. The people as well as the church are unanimous in their love and attachment to him. They say, when they come to his house it is hard to get away. One good proof of their sincere love is, that they have assumed his entire support. The congregation is between two and three hundred, but only a very few are able to give more than their 'mite' for the support of the gospel.

Working Christians. "There is a society of young men, twelve in number, who go out two by two to different villages, carrying the word of life, and reading and talking wherever they can get any one to listen to them. They meet for prayer every week. Ask the young men of your church to remember this embryo Young Men's Christian Association. There seemed to be more spiritual life in the church there than at any other place we visited. In the prayer-meeting there was no waiting for one another, but often two would rise to pray at once. Then the prayers showed a fervency which was truly reviving. There is a female prayer-meeting every week, which is sustained by the women of the church. Seventy-five, or more, are often present. The pastor's wife is a feeble woman, and partially blind. We took our meals at the houses of the brethren because of her weaknesses. She cannot provide for her own family, but the women are very kind, coming and getting

her washing or sewing, and carrying it to their homes to do.

Large Families. "We took two meals at a house which numbered forty persons. Only two men and the son of one of them ate with us. After dinner I went into another room, of not very large dimensions, where there were perhaps thirty assembled, of all ages and sizes, from sixty years down to the infant of a few months. But they told me they dwelt together in harmony, and would on no account be separated into several families. There is a family of sixty in Kompk, but as the helper there remarked, it is a type of the world of woe; for the gospel has not yet shed one ray of light and peace upon them.

Lodging in a Stable. "The work in Haboosi is more encouraging than in any previous year. We stopped in a stable while there. I have had that privilege before, but this time felt that I was more a martyr than ever before, for the weather was not cold. There were horses, donkeys, cows, oxen, buffaloes, and calves. Strange to say, we slept, though the fleas and the strong odor frequently made us conscious that ours was not a bed of down, and early in the morning we were awakened by the cock-crowing near our heads. The place was not raised, but on a level with the stable floor. Perhaps it was a little higher. . . .

Tithes. "A second matter about Ichmeh I forgot to speak of. Lately, fifteen have pledged themselves to pay tithes. The blind preacher, or, as he is called, 'the preacher of tithes,' has been there, stirring them up to good works. One man, who gave tithes last year, remarked to me: 'I never was so prospered. I have not room to bestow my grain, — a thing which has not happened before.' 'He which soweth sparingly shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully.' In Haboosi, also, several are pledged to pay tithes. This preacher proposes to visit other out-stations, and bring the subject of tithe-paying before the minds of the people.

Influence of the Girls' School. "Though we visited thirteen villages, we have seen but a small part of the whole. Fifty-eight villages are occupied, and eighty helpers employed, not including the wives. Many of these latter have been educated in the girls'-school, and show that the labor bestowed on them has not been in vain. As we went from village to village, and saw how they were endeavoring to put in practice the teachings they had received, I felt as though I should, on coming home, congratulate and encourage those who are preparing to be teachers in the girls'-school; and Miss West, who has labored in it so faithfully these last three years. Surely hers will not be a starless crown.

Persecution. "Letters are constantly coming in from different parts of the field. Not a day but Mr. Alien has letters, — sometimes as many as six. Some speak of persecution, some of great encouragements, others of discouragements. There is a persecution going on at Malatia. One girl, a member of the girls'-school, has been driven from her home by her mother. A vartabed, who was there two years before, and did all in his power to annoy the little flock gathered there, has this year returned, and is redoubling his efforts to destroy the work. But he is only hastening the downfall of that kingdom he is endeavoring to build up. The people of God say they are growing stronger, and the congregation is increasing.

Native Missionaries. "One of the missionaries (native) from Koordistan reports great encouragement. He has a congregation of thirty. Others are going from village to village, trying to find an entrance. Three more of these Koordish-speaking Armenians wish to come to the seminary this year, and the funds for their support have been pledged. A member of the church at Diarbekir wishes to assume the entire support of one. Thus this missionary enterprise, of such small beginnings, has already begun to enlarge its operations. Perhaps it is destined to be a second A. B. C. F. M.

Self-support. "I cannot but regret

sometimes, that so much time has been lost in not putting in operation, years before, the system of self-support. But if it has been a failure, as we believe it has, to encourage the churches in their dependent and helpless condition, thus hindering their growth in grace and in numbers, we may hope that good may come out of the evil. The effect of comparison is giving new impulse and energy to those churches which were founded with the idea that, in order to secure their spiritual growth and permanent existence, the streams of benevolence must flow out from the church itself. Those who maintain that self-support is necessary to develop the power and enlargement of the church, see how enervated and feeble are those which exist by the charity of others; and for their own prosperity, and for the sake of example, they feel like redoubling their efforts for the support of the institutions of the gospel.

Contentment. "Truly the lines have fallen to us in pleasant places. What opportunities, what encouragement to labor. Pray much for us, that we may be found faithful."

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. LIVINGSTON, *February 11, 1868.*

Encouragement at Gurun. In a letter from Mr. Livingston published in April, he mentioned the urgent need of a preacher for Gurun, and his own intention of going to that place, for a time, with one of the Sivas students, as a teacher. He now writes:—

"I mentioned in my last to you, that I was about to visit Gurun. I returned from there some ten days ago, after an absence of a month. I saw much to encourage me in that part of our field. Had we efficient native preachers to send in that direction, we could gather large congregations, and schools in all the villages. At one large

village on the road, where we have from time to time, on our way to and from Gurun, sold Bibles, Testaments, and Spelling-books, I had a most interesting visit. No sooner had I reached the edge of the village than I was recognized, and the people came in crowds to welcome me and ask for books. I found dozens of men and boys learning to read, and my room was filled, the evenings I was there, with as eager pupils as I have ever seen. Had duties permitted, I should have spent some days with them; but this was impossible, and I could only commend them to God, praying him to send a teacher, which they so much needed. At Gurun I was visited by most of the leading men, Turks as well as Armenians. The week of prayer was observed with a good degree of interest, and the congregations on the Sabbath steadily increased. I had scarcely a minute to myself the whole time I was there. From morning to night my room was crowded. Many came to me in private, who had not the boldness to be seen in the chapel. Numbers of books were sold, and the brethren showed a commendable zeal in giving for the support of a preacher.

"For the first time, men came to me of their own accord, bringing their subscriptions. I am waiting impatiently for the preacher from Harpoot to go to Gurun. It has been a most bitter disappointment that he could not be there this winter. I was assured, over and over again, and my own observation confirmed the statement, that there were at least 150 houses in the city of Gurun, which would this winter have declared themselves Protestant had there been a good native preacher there. There are men who have no faith in the Armenian religion; many of them never go to the services of their church; still they are not infidels, but earnest inquirers after a religion which will meet their wants. Some come together by themselves, to read the Bible and talk on matters of religion. Could they see that the Protestants had a preacher capable of instructing them, and who was to remain with them, there is no question in regard to the course they would take. My great fear is that the time for reaching them will pass before the preacher will go there. We have

encouraging news too from Zara. More than 60 pupils in the school, and a large attendance at chapel on Sunday.

"I am sorry I cannot report progress here, in Sivas. Matters here are much as when I last wrote you. There was a good attendance at the meetings during the week of prayer, but since their close the prayer-meetings are much as before. I am afraid the preacher must leave, for want of sufficient support."

CESAREA.

(370 miles S. S. E. from Constantinople.)

LETTER FROM MR. FARNSWORTH, *March 4, 1868.*

MR. FARNSWORTH, when he wrote, was "just in from a tour of twenty-five days, to Yozgat, Soongoorli, and other places in the northern portions of the field," on which he was accompanied by the "good native helper, Garabed." They encountered a severe, "blinding" snow-storm, the second day, and Mr. F. found the importance of having an experienced traveler with him. Some passages from the letter, respecting different places visited, will interest the reader.

A Blind Disciple. "At Koom Konyon, or Sandy Well, two miles from Alenja, we saw a very interesting blind man. He has had the reputation, in years past, of being a very pious man, and in all the villages around he is much respected. He seems now to have received the gospel of Jesus into a good and honest heart, and a crowd of villagers were astonished that day at the gracious words that proceeded from his mouth; especially the first eighteen verses of the seventh chapter of Matthew, his morning lesson. We spent one night at Injirli. Here I found, including children, forty-eight Protestants, about one fifth the entire population of the place. They have been without a preacher most of the time for the last three years, but we hope the Lord has been with them.

Soongoorli. "We were more pleased with Soongoorli than we dared hope to be. The brother who has been the leader,

seemingly the life, of the Protestant movement in that place, died about a year ago. Many said then, that our brethren would be scattered, but, to their surprise, no such result has followed. Others have stepped forward to take the place of the fallen, and we were never so strong, probably, in Soongoorli, as now. The number of Protestants is seventy, and many others are almost persuaded to join us. The power of the gospel has appeared especially manifest among the Elekgees, a sort of gypsies, of whom there are some three or four hundred in Soongoorli. Some years ago, one of their number, Uncle John, became interested in the New Testament, and though an old man, he took his spelling-book and went to school with the children. People laughed at him, and said, 'If a bear learns to read, then may Uncle John'; but he persevered, and now reads very well, to the astonishment of Armenians as well as gypsies.

"We had a meeting on a week-day at the house of this brother, when some fifty gypsies were present, and seemed much interested. Inquiry showed that only such as have become Protestants could read.

Yozgat. "We spent two Sabbaths at Yozgat. The state of things there is not so favorable as my letter of January 29th represented. Things will not stay settled. The wounds are deep, and though at times they seem healed they soon break out again. Yet there has been some increase in the number of Protestants, as I found by a careful enrollment; the brethren are raising more money for a preacher than ever before, and most of them seem ready and anxious to follow after the things which make for peace, and things where-with one may edify another. But both time and patient training will be necessary to bring the church and community into a good, healthy condition.

"The depth of the snow and the severity of the weather prevented our completing the tour, by visiting villages farther east and returning by Gemerest and Moonjasoon. We saw one poor fellow frozen to death, and others perished on the roads that we passed over, but the Lord preserved us."

MISCELLANIES.

ENLIGHTENMENT OF TURKEY.

"CARLETON," in a letter from Turkey, to the *Boston Journal*, says: "Under outside influences Turkey has made some progress. What has been done may be seen from the following statement, given me by the Rev. Isaac G. Bliss, of the American Bible Society. Twenty years ago, the American Board of Foreign Missions had five stations and four churches, with 116 members. In 1857 the mustard-seed had become quite a tree, with 18 central stations, 37 out-stations, 28 churches with 800 members, 51 preaching places, 50 schools with 1,500 pupils.

"Step over ten more years, to the present hour, and you may count 22 central stations, 138 out-stations, 152 preaching-places, 56 churches with 2,484 members. The congregations have an average attendance of nearly 11,000 persons. There are 165 schools, with 5,500 scholars, 4 theological seminaries and 4 female seminaries. This does not include Syria, and only embraces the work done by the American Board. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from three hundred thousand Bibles are in use every day in the Turkish empire. Mr. Bliss, not long ago, in a journey through Eastern Turkey, passed twenty-three nights in the country, stopping with the peasants, and in twenty-one of the houses he found Bibles! In the town of Cesarea, three native women, employed as Bible-sellers, out of 860 families, found the Bible in 763!

"There is great desire among the people, old and young, to learn to read. There is no opposition to missionary effort, but on the contrary the people look upon the missionaries as their best friends. There is also a desire, especially among the young people, to acquire the English language. The old opposition to the instruction of women has ceased, and now there is no obstacle in the way of their elevation. This is in Eastern Turkey, the oldest country of the world—the land of Mount Ararat, of Noah, and Abraham. After

centuries of degradation, almost of oblivion, the light of Christianity is dawning upon this region, bringing civilization in its train."

A KOORDISH EXILE TO SIBERIA—REMARKABLE CASE.

MR. H. N. BARNUM, writing from Harpoot, Eastern Turkey, in February last, translates the following narrative, received by him from Pastor Simon, of Bitlis:—

"A Persian Kuzzelbash Koord has recently returned to Erivan, in Russia, from a twenty-three years' exile in Siberia. He has remained for these twenty-three years without petition or complaint. The Russian officials had an examination of the exiles. When they came to this man—now 84 years old—they asked, 'For what crime were you sent here?' He replied, 'I have great guilt.' 'But what was your particular crime?' 'I am a great sinner.' 'But what have you done against the Emperor?' 'Nothing.' His fellow-exiles testified, that during the twenty-three years of his exile they had not heard a wrong word from his lips, but that he had passed his time largely in reading and prayer.

"Many in Siberia have been moved by his example. The Russian Examiners wrote to the chief court of the empire that this man is not guilty, and that he was exiled without just cause. The Government conferred a pension of 800 *monets*, [equal, perhaps, to \$700.] but he declined it. He said—'What service have I rendered the Government that I should receive this?' The Government gave him his liberty, together with full permission to worship God according to his own conscience. He now lives in Erivan, and preaches freely to all who come to see him. He goes neither to church, mosque, or synagogue. His temple is his own house. The chief topic of address to those who come to see him is—'Whosoever has not the spirit of Christ cannot understand the Word of God and

is not in the way of salvation.' Moslems come in companies to discuss with him, but he does not engage in discussions. He exhorts them to go and pray to God, through the mediation of Christ, and receive his Spirit, so that they may be prepared to talk about the Scriptures and examine them. He also says that the Koran does not oppose the divinity of Christ, nor the inspiration of the Bible; and they say that he can repeat nearly the whole of the Koran, and of the Old and New Testaments, by chapters and verses. Many Moslems have become his pupils. His labors are chiefly among the Moslems. Whoever beats him, or wrongs him in any way, he neither complains nor demands satisfaction. They say that his co-religionists may be found in America. This man has been the occasion of a good deal of excitement and discussion upon matters of faith, in and about Erivan. Our Bitlis merchants marveled greatly at his appearance and conduct."

"Mr. Barnum adds, — "In these days the Lord is using new and unlooked-for instruments. May this aged Moslem be clothed with power from on high, and lead many souls into the kingdom of light."

THE HERALD OVER THE SEA.

A SINGLE number (that for March) of an excellent English monthly magazine, which in this connection shall be nameless, has no less than seven articles, occupying in all about four and a half of the large magazine pages, taken from one number of the Missionary Herald (that for January last), without a word of acknowledgment, or any reference to this publication! The editor is glad to see these pages doing good service abroad, but Americans, certainly, are not prepared to consider such methods of *appropriating* as in accordance with the highest standard of Christian courtesy, or morals. More than once, matter first published in the Herald, and reproduced in some English periodical without credit, has appeared again in some American journal credited to the (supposed) English source.

BIBLIOGRAPHICAL.

"*Ten Years on the Euphrates; or Primitive Missionary Policy Illustrated.* By Rev. C. H. WHEELER, Missionary in Eastern Turkey. With an Introduction by Rev. N. G. CLARK, D. D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions. Published by the American Tract Society, 28 Cornhill, Boston." 16mo. Pages 330.

THIS is a very instructive and valuable, as well as interesting book. In our (editorial) judgment it has faults. It would have been improved by the omission of some passages which may appear censorious; by the omission, indeed, of all reference to the supposed mistakes, in policy and practice, of other missions. The story of the course pursued and the results attained at Harpoot, would have been more effectual for good without any such allusions. Unfortunately, also, the objectionable passages are in the earlier portions of the volume, and may excite prejudice, or at least occasion unpleasant feeling on the part of some, at the outset; and thus prevent a *candid* and profitable reading of what follows. For *some* readers it might be well to pass by the first four chapters, and commence with the fifth. But with comparatively small faults the book has great merits. Dr. Clark says of it, in the Introduction: "It is an earnest, practical work, by an earnest, practical man." "No thoughtful man can rise from its perusal without new faith in the power of the gospel, and new hope of its speedy and final triumph." "The economy of men and means here illustrated will be a surprise even to most who claim to be familiar with the history of missions; while the results attained will furnish most unmistakable evidence of the presence and power of our Lord, fulfilling the promise coupled with his last command."

Rev. H. H. Jessup, of the Syria mission, (now in this country,) in a letter just received, says of the volume: "It is a timely contribution to our missionary literature. I wish that a copy might be sent to every Christian missionary of every Missionary Society throughout the world. The Boston Tract Society could not make a better use of its benevolent funds than this. The facts in the history of that Eastern Turkey

mission are most impressive. A crucial experiment was made, and it has succeeded. The Lord has enabled the native churches there to set again before the world the example of a primitive, self-sustaining Christianity.

"Such an example was needed. Other missions, long crippled by slow progress, or the want of a complete conception of the true theory and object of missionary labor, needed such a demonstration of the practicability of founding Christian churches with their own pastors, and then trusting them to take care of themselves. Every thoughtful missionary in the world will be glad to read Mr. Wheeler's 'Ten Years on the Euphrates.' May he be

spared many more tens of years, until streams shall flow from those mountain valleys to make glad the city of our God."

The book may be obtained from Mr. Charles Hutchins, at the Missionary House, and will be sent by mail if desired, postage paid, for \$1.25.

"A missionary" writes to the editor, that "having examined with interest the Rev. W. H. Van Doren's 'Suggestive Commentary on the Gospel by St. Luke,' he feels that it 'would be a welcome and valuable aid to many missionaries,' and wishes therefore to suggest, that it would be an acceptable present to such missionaries, from their friends.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

New England Women's Foreign Missionary Society. The following persons have been made Life Members of the N. E. W. F. Missionary Society since the last report, in the May Herald, by the payment of \$25 each: Mrs. Elizabeth E. Taylor, Cleveland, Ohio; Mrs. Horatio Bardwell, Oxford, Mass.; Mrs. Caroline S. Hubbell, West Roxbury, Mass., by Rev. W. S. Hubbell; Mrs. Barna Snow, Berkeley Street Church, Boston; Mrs. E. B. Webb, (by the Ladies of Shawmut Church,) Boston; Mrs. Ellen E. Manney and Miss Eliza S. Josselyn, Winchester, Mass.

Additional contributions have been received as follows: Flat Prairie Sabbath-school, Randolph County, Illinois, by William B. Taylor, \$5; Valatie, N. Y., from M. E. V. A., \$5; Bergen, N. J., Mrs. C. T. Lewis, \$2; West Meriden, Conn., S. E. Stoddard, \$2; The Congregational Church, Middlebury, Vermont, for Mariane Doodoo, Constantinople, \$76.65; First Congregational Church, Norwich, Conn., \$18; Camden, Oneida County, N. Y., \$1. Boston, Central Church, in addition, \$179.50; Park Street Church, in addition, \$6; Mount Vernon

Church, in addition, \$30.60; Mrs. S. B. Treat, 1; Mrs. Franklin Snow, Berkeley Street, \$10; Eliot Church, Roxbury, in addition, \$14.50,—10 of which from Miss Mary L. Huntington's Sabbath-school class. Received during the last month, \$526.25. Total receipts, \$2,659.50.

The Society has assumed the support of Miss Rebecca D. Tracy, of Andover, Mass., the daughter of Dr. Stephen Tracy, formerly a missionary of the Board. Miss Tracy expects to join her sister, Mrs. Livingston, at Sivas, to aid her in labors among the women of that region.

MISSIONS OF THE BOARD.

Gaboon. Mr. Bushnell wrote, February 3: "We continue to be encouraged here by frequent cases of inquiry, and by a few cases of, we trust, true conversion. Our congregations are large and attentive, and yesterday afternoon my young men's Bible-class was larger than it has been for months past. Pray for us, that these mercy drops may be only the precursors of a plentiful shower...."

"Rear-Admiral de Langle, who has been at the head of the French Administration at the Gaboon and on the coast,

the last two years, sailed yesterday for France. On Saturday I attended his reception at the government-house, at the Plateau, in company with other foreign residents. The Admiral, in his address, said he had great pleasure in recognizing the great work which the American mission had accomplished, in promoting the christianization and civilization of the native population of the Gaboon and vicinity. He had noticed, with great satisfaction, the improvement in intelligence, morals, etc., since his former visit here, twenty-two years before. He assured me that we had his sympathy in our good work, and that on his return to France he should bear testimony to the Government of the good results of the mission, and do all he could to advocate and promote its interests."

Zulus. A letter from Mr. Ireland (page 188) speaks of some hopeful indications, religiously, among students in the Seminary under his care, and of the cheering prospect that French missionaries will soon be permitted to resume their excellent work among the Basutas.

North China. A letter from Mr. Stanley (page 182) gives pleasing intelligence respecting religious movements in places recently visited by him, some distance south of Tientsin, and of a general willingness to hear, and in some cases, apparent preparation of heart to attend to the truth, in that section of country, such as he had not witnessed elsewhere.

Foochow. The annual report from this field and a letter from Mr. Hartwell (page 184), will be found to indicate brightening prospects in this portion of the great Chinese Empire.

Ceylon. Statistical returns from Ceylon, for the year 1867, show the admission of 47 members to mission churches by profession. The present whole number of members is 493.

Madura. An outline of the report from this mission, for the year 1867, will be found at page 186. It will be seen that 86 members were added to the churches;

that there are now 175 places where the gospel is regularly preached on the Sabbath; that it has been preached, in connection with itinerating labors, in thousands of heathen villages and to many thousands of people; and that there are encouraging indications as to progress among females.

Mahrattas. Mr. Harding writes from Sholapoor, that Prabhakar, brother of "the brahmin baptized last September," was received to the church in February, his conduct having been very satisfactory since he returned to the station. (For previous statements respecting this case, see the Herald for January, page 20, and for April, page 133.) Mr. Bissell wrote from Ahmednuggur, March 12: "Five persons were received to the first church here on the first of March, and one a few days previous. Those who have read the letters from the Mahratta mission for the last twenty years, have often seen the name of Haripunt, the late pastor of the First Church at this place. One of those recently baptized was his aged mother. For nearly thirty years she has nourished her brahmin pride, and kept aloof from her Christian sons. She would come to their houses, sit with them, and read the Bible even, but never take a morsel of food with them. But she has been familiar with Christian truth for years, and grace seems to have triumphed at last. About two months ago she came to her son's house to live. She told him she had given up her hold of Hinduism, and wished to be received among the people of God. She wished to profess Christ at once, but we delayed a few weeks to see the fruits of her faith."

Eastern Turkey. Mr. H. N. Barnum wrote from Harpoot, February 28: "At the time of the ordination of the pastor over the church in Malatia, May, 1866, the congregation was doubled, and the work seemed to receive a new impulse. A few weeks later, a new Armenian Vartabed from Constantinople came, and instigated a most violent persecution. The Vartabed was finally recalled, but by the free use of bribes he secured a reappoint-

ment to the same place, and for the past eight or ten months he has freely applied his instruments of persecution. The little church and congregation appear now to be reaping the benefit of it. At first they were too much inclined to resist; but now, in the spirit of Christian meekness, they give themselves to their spiritual duties, regardless of their trials, and the Lord appears to be blessing them in it. The pastor writes with great cheerfulness. The persecution has strengthened the foundations, has purified the church, and begotten a spirit of Christian earnestness and self-denial which that little community never before manifested. There is also an unwonted spirit of inquiry, which might almost be characterized as a revival."

Extracts from a letter from the wife of one of the missionaries (page 189) contain statements and suggestions of interest respecting various matters and places.

Western Turkey. Mr. Livingston, of Sivas (page 192), and Mr. Farnsworth, of Cesarea (page 193), report visits to out-stations, and in several cases, encouraging facts. It is sad that there should be no native preacher for a place where "at least 150 houses would this winter have declared themselves Protestant" had there been such a preacher there.

Syria. Writing from Abeih, March 13, Mr. Bird states: "There has been quite an excitement in Deir il Komr on account of the foolish deeds of the Jesuits. Bits of wax, in triangular pieces of leather, have been distributed among the people, as having wonderful properties as charms. They were blessed at Rome at the great convocation last year, and are called, blasphemously, the Lamb of God! Children have been enticed to confess by means of sugar-plums, being rewarded in proportion to the number and enormity of the alleged transgressions!"

Reporting the Abeih station, for the year 1867, Mr. Bird mentions that twelve new members had been received to the church, — eight males and four females. Nine of the twelve had been educated in the mission boarding-schools. Quite an

advance had been secured in contributions, \$200 in gold having been raised for "maintaining the native pastor, assisting a colporter, and aiding other benevolent objects." At the close of the report he remarks: "The Governor of these mountains seems anxious to promote the welfare of his people and introduce improvements. He has started a newspaper, established telegraphic lines, commenced a carriage-road, encouraged education, and made his pashalic the safest for traveling of any in the empire. It would be too much to expect of the papal governor of a papal province to *favor* Protestantism, but we are permitted to open more schools than our finances authorize, and to preach wherever we can gather hearers. We may use the Bible in all our schools, and present or sell the blessed volume to any we please. We have truly a good work to do, and a vast amount of it. Our prayer is for laborers, and the presence of Him whose harvest is being gathered."

Rev. Dr. Webb, of Boston, wrote to a friend, from Beirut, in March last: "I am impressed with the wisdom of these missionary brethren as well as with their devotion. They are far-seeing, and they have an eye single to the glory of their Master. I hope I shall be made better by spending a few days with them, mingling in their deliberations, and observing their work. At Sidon we met the missionaries of the American Board, Eddy and Jessup, — true-hearted, faithful, and devoted men. I spent a day and more with them. Here I have been for a week, seeing just what interests me, the *actual contact* and *influence* of these tried and efficient brethren among the Arabs. Consider the obstacles which they have had to encounter, and the deficient and deceptive character of those for whom they have labored, and their success is remarkable. Mr. Washburn is here, from Constantinople, and I am half persuaded to go off with him to Aintab, and so on, on a tour of inspection; but I suppose I shall hardly accomplish it. My desire is to see not only the *past* and the *dead*, but also to see what is undertaken, and what can be done, in the *living present*, for the risen and reigning Saviour."

Greece. Dr. King wrote from Athens, March 16: "A few days since, Dr. Kalopothakes was presented to the Queen, for the purpose of giving her a copy of the Bible in Modern Greek, and also a beautifully bound copy of the New Testament in the same language, both of which she very graciously received, expressing her thanks.

"He was also presented to the King; and when the King questioned him with regard to his religion, he did not hesitate to avow plainly, that he was no longer of the Greek Church, but evangelical, in other words, a Protestant, and that there were a few others here of the same denomination; that they have the communion among themselves, and that when I am here I administer it to them.

"This is a bold step of Dr. Kalopothakes, who is looking forward to the time when an evangelical church will be organized here, similar to that in Demirdesh, and is desirous of obtaining a site for a building in which all who entertain evangelical views may worship together."

Sandwich Islands. A call has been issued at Honolulu for a Convention of Evangelical Missionaries from different parts of the island world of the Pacific, to be held at Honolulu in June, 1870, when a half century of missionary labor at the Sandwich Islands will have been completed. It is hoped that the several missionary vessels may bring delegates from various missions; and also that deputations from European and American Societies, having missions in the Pacific, will attend.

OTHER MISSIONS.

China. The February number of the *Chronicle*, of the London Missionary Society, notices facts of much interest respecting Amoy and its out-stations, specially Bopien. It states: "One of the most healthy and encouraging modes of spreading the gospel is that which is the work of converts themselves. The new opening near Tientsin, in North China, was produced in this way. And thus sprang the commencement of this new station of the

Amoy mission. A convert baptized at Hai Chung could not rest content till what had enlightened his mind should be told to his relatives in this village. The truth impressed both them and others, and at length Mr. Stronach was requested personally to visit them."

The place is 90 miles from Amoy, in the district of Huian, in a small, retired valley, which contains also four other villages, the total population being about 1,000. Mr. Stronach states: "The whole aspect of the valley is peaceful and sequestered. We seemed, when approaching it, to be leaving the outer world, and to be entering on a spot where all nature was hushed in repose. We soon found we were anxiously expected. The doorways were occupied by men, women, and children, all on the outlook for the foreign missionary."

Native helpers had been on the ground for nearly a year, and now, on examination and inquiry, 20 persons—13 men and 7 women—were considered fit subjects for the ordinance, and were baptized. At a subsequent visit, three others were baptized, and Mr. S. wrote: "On this, as on previous Sundays, there were present at the morning and afternoon services, a man and his wife, who came, not only on their own account, to worship God, but also to solicit the converts to 'come over and help' them, and their fellow-townsmen, belonging to a seaport, with a population of 6,000 inhabitants, situated about six miles off, called Lambang, where they maintained there were many who longed for Christian instruction, and were prepared to accommodate a regular congregation and preacher."

He mentions another new out-station also, twenty-four miles from Amoy, where interest commenced through the influence of a native convert. He had recently visited the place twice, and had baptized 8 persons. There were still 7 applicants for baptism, "the sincerity of all," he writes, "being put beyond question, in my opinion, by the opposition and persecution they endure."

The *Missionary Advocate*, of April 21, (Methodist Episcopal,) states: "Before the church shall read this brief notice, the Missionary Society will have been the first

to have planted the banner of the cross in another province of China. . . . Rev. Dr. Maclay, superintendent, writes to the Mission Rooms, that on a recent tour of a week through the southern part of the mission, he had baptized 24 adults, and that the work in the south 'grows more and more promising.' He also reports Brother and Sister Todd at Shanghai, on their way to join Brother and Sister Hart in their new mission in Kiukiang, the capital of the province of Kiang-si. Our China mission is bringing forth glorious, we may say abundant fruit."

India. The *Missionary Advocate* presents what it calls "glorious news from India," contained in a letter from Rev. T. S. Johnson, dated at Shahjehanpore, December 30: "Dr. Johnson advises us of the baptism of 87 persons in one day, mostly by families; and that the leading spirits in this unusual and glorious work were men of high caste, of respectable families, and landholders. The most marked and significant fact was the public appearance and baptism of the women, mothers of families. Within two weeks, 12 more were baptized, chiefly promising boys in the orphanage; making 99 baptisms, chiefly adults, within ten or twelve days. Dr. Curry, remarked, in the Board, that this glorious news was not wholly unexpected to him; he had noted the movements in the mission, and looked for great results."

South Africa. The *Missionary Record* of the United Presbyterian Church, (Scotland,) for April, presents a case of impressive preaching by "a Caffre to Caffres." The occasion was the opening of a new church at Henderson, Caffraria. Rev. J. A. Chalmers wrote respecting the three Sabbath services—after mentioning the morning sermon, by a missionary: "Then followed the Rev. Tiyo Soga, as representing the United Presbyterian Church. He had a noble audience. The church was crowded in every part by a most picturesque assembly of red-painted Caffres. On one side, to his left, sat the men in their red blankets; to his right were the women 'in full dress' with their skin karosses on,

whilst their heads were decorated with such numerous and variegated-colored ornaments as would baffle the most skillful pen to describe. He riveted the attention of his audience as soon as he gave out the first hymn, and then he preached a sermon worthy of the occasion. It was such a discourse as only Tiyo Soga can preach to these sable countrymen of ours. He spoke to us of the Name that shall endure forever, and we listened with bated breath to his eloquent appeals; and as he drew to a close, each and all of us felt that the only fault of his sermon was its brevity. The two chiefs of the tribe were both present, besides many petty chiefs. When the service was over, and Oba, the elder son of Tyali, was seated on the ground, surrounded by his counselors, he was heard to say: 'There is something in what we have heard just now. Buy European clothes and enter these churches, and listen to what these teachers say, and never again say that we, your chiefs, stand in the way of your embracing the gospel.' An old chief, Kaka by name, a thoroughly hardened old sinner, said, as he walked out of the church, 'What is this? what is this? The son of Soga has brought a dimness across our eyes to-day, and we are quite unmanned!' And the exclamation of an old experienced Christian native was this to me: 'I never knew Soga was such an orator; and if these words he has spoken do not awaken us, I pronounce ourselves the most incorrigible of people!'"

EMBARKATION.

Rev. Alpheus N. Andrus, of Poughkeepsie, N. Y., and Mrs. Louisa M. (Morse) Andrus, of Jewett, N. Y.; Rev. Lewis Bond, Jr., of Plainfield, N. J., and Mrs. Fannie G. (Russell) Bond, of New York City; Rev. Edwin Lock, of New Ipswich, N. H., and Mrs. Zoe Ann M. (Noyes) Lock, of Westmoreland, N. H., sailed from New York April 25, for Liverpool, on the way to Turkey. Mr. Andrus is designated to Mardin, Eastern Turkey, and Messrs. Bond and Lock go to the Bulgarian portion of the Western Turkey field.

DEATHS.

At Harpoot, Eastern Turkey, February 28, Harry Barnum, son of Rev. H. N. Barnum, aged 3 years and 6 months. The death was occasioned by an almond-meat passing into the wind-pipe.

At Northampton, Mass., January 25, at the house of her son, Rev. Dr. Hall, Mrs. Margaret Hall, widow of Rev. Gordon Hall, one of the first missionaries of the American Board to India. Mrs. Hall was of English birth, and was married to Mr. Hall at Bombay, December 19, 1816. In 1825 she sailed for the United States, by the advice of physicians, with two children, in the hope of advantage to their health.

The oldest son, however, died on the voyage, and the next year she was about to return to India, when intelligence was received of Mr. Hall's death, on the 20th of March, 1826. Thus left a widow she remained, with her one surviving son, in the United States, and as that son testifies, "loved the American Board, and taught him to love it"; and at her death, she requested him to pay to the Board \$500 as a legacy from her.

At the Sandwich Islands, March 11, Rev. Asa Thurston, in his 81st year. Mr. Thurston went to the Islands with the first company of missionaries, sailing October 23, 1819; and had therefore been engaged in the mission work more than 48 years.

FOR THE CHILDREN.

LETTER FROM MR. SNOW.

MR. SNOW, who was at Kusaie when the *Morning Star* went there, in September last, at the close of a letter to the Secretary of the American Board, says something for the children about their vessel.

"I ought to say a word, before closing, about the new and beautiful *Morning Star*. Like all the new things of God, each is better than the former. Like the wine for the marriage feast — 'Thou hast kept the good until now.' How almost miraculous that the dying brother [Mr. Bingham] should have been raised up to take such an important part in securing this invaluable treasure to the work of the gospel in Micronesia! In it we recognize a new pledge that God's hand and blessing is with us in our work. How nobly did the great army of little children respond to this second call to furnish a little ship to wait on their blessed Master. We cannot but feel that he is constantly with us, so obviously have we seen his hand in times of imminent peril. We love to feel that he is with us in the great Pacific, no less than he was with his disciples upon the beautiful Sea of Galilee.

"How the stockholders would have enjoyed being with us in the beautiful har-

bor of Kusaie, when the children and their parents came on board to look at the vessel — '*inte oaku*' — as they say. We had prepared a song of welcome to the new *Morning Star*. You would have been delighted to hear the little children, as they rang out their welcome with their sweet and harmonious voices. As they passed through the cabin to the music of the beautiful organ, seeing those excellent pictures of the launch, — the little child saying 'Now I lay me,' and 'Jesus blessing little children,' — you might have been most interested to see them pass that large side looking-glass, and so get life-like views of themselves. Their laughs there quite upset the equilibrium of our sober captain. But let us go out on the quarter, and the top of the house, and sing. After a few of their sweet songs, including the 'Welcome,' Mrs. Bingham suggested that we sing the favorite song of Selpas, spoken of in the 'Story of the New Morning Star,' — 'Awake, my soul, to joyful lays.' But the chord she touched was too tender. We could hardly get through the first verse before most of us broke down, and we had to turn to talking and praying. We shall long and tenderly cherish the memory of that dear Selpas. We pray, and trust, that the dear ones who gave their dimes and their dollars for

the new *Morning Star*, may ere long be prepared to meet not only Selpas, but hundreds, yes thousands of other Micronesians, in 'That sweet home of glory.'



LETTER FROM THE TAURUS MOUNTAINS.

IN the Herald for March there was a letter from Mr. Schneider, of Central Turkey, about an interesting visit to a mountain town, Hasan Beyli; and now Mrs. Schneider has sent a letter from that town, for the children.

"DEAR CHILDREN, — You will be interested to hear why we are up here, in this wild mountain region — the snowy peaks of the Taurus on our right and on our left — more than two days distant from Aintab. Several years ago, a young man from Aintab labored in this and in other villages. He suffered much persecution, funds failed, and he returned home. But a few had learned to read, and the Bible left here was as leaven. Last fall, the native pastor from Killis labored here a few days, and after a few months an Aintab school-teacher succeeded him. They both found a new thrill of life — Armenians waking up to the errors in their church, earnest discussion reaching far into the night, and straining of eyes by torch-light, to examine the Bible and refute the priest. 'This is all *new*,' they said. 'Have we been so long blinded?'

Robbers. "Many families left the Armenian church, and quite a number found Jesus, the blessed One. Five, who became Protestants, had been robbers and outlaws. The owner of this cabin where we live, while robbing a man from Aintab, cut off several fingers. A gruff man, with grisly beard, who gives evidence of conversion, told us he once took down his gun and threatened to kill a man from Aintab. Another famous brigand came to be examined for admission to the church; but it was thought best to give him a longer trial. He was a tall, gaunt man, and my eye often wandered to him during service, to watch how gospel truths vibrated upon the chords of a nature hardened by crime.

Those ears, now drinking in the story of a Saviour's love and sufferings, had been trained to catch the foot-fall of some unwary traveler, previous to stopping and plundering him.

"When Mr. Schneider was examining candidates, their artless narratives of Christian experience surprised him. So much light upon so dark a background — such clear convictions of truth, in those who had only within a year heard, or read, the story of the cross, (some were unable to read at all,) he has not found elsewhere.

Good Meetings. The Saturday evening prayer-meeting was a foretaste of the treat enjoyed yesterday. The helper Sakis led in a short prayer, and then twelve, or more, followed him, without a moment's pause, often two rising at a time. Thoughts and words flowed from a full fountain. Yesterday was the *fullest* of our twelve days of mountain life. Would that you could have seen that group of thirteen men and two women, gathered around Christ's table for the first time. When the emblems of his body and blood were passed, audible sobs broke from those sturdy men. I saw several in convulsed weeping, with heads bowed to the ground. The tin plate and simple white mug, in which were passed the bread and wine, did not detract from the solemnity of the scene, but were rather in keeping.

Chapel — Inquirers. "The rustic chapel, built without a para of help from abroad (of small limbs of trees, interwoven, and plastered), overlooks a lovely valley — framed in by spurs of the Taurus.

"I was delighted with the effect of the services on the women, many of whom had never heard a Protestant before. Moistened eyes, and quiet, falling tears, told how deeply their hearts were touched. One woman, of rare refinement and sense, is deeply in earnest to know the truth. She came to us yesterday, twice, as an inquirer. 'In our church,' she said, 'we are taught so and so. How is *this*?' With tearful eyes she said, 'We are like those in a dark well. A little light has come down to us, and shall we not accept the help

given to lift us out of the well?' We fondly hope that, having found Christ herself, she will afterward lead many of these poor women to him.

The Women. "You are aware, dear friends, that where the gospel is unknown women are looked upon as *drudges*, not as companions of the men. Up here they never eat until after their husbands. They share in the toils of the field; horses, cows, sheep, and goats are quartered in their houses, passing in and out of their front doors; and yet these women are very impressible and gentle. I had many pleasant meetings with them. Several have commenced learning the alphabet, others have cut off the dirty coins attached to their head-dresses.

"My dear children, to what shall I compare these towering head-dresses? I know not, since there is nothing so uncouth in America. A foot in height, with numberless foldings of gay silks and cotton around a fez, to which perhaps some forty silver coins are attached, which cover the face, and weigh four or five pounds! A young, promising girl will accompany us to Aintab, to be educated for a teacher of these women.

The House Stopped in. "But before we leave I would love to introduce you to the half cave, half cabin, where we have spent some of our happiest days in the East. It is dug from the mountain, which forms our wall on two sides — dirt and gravel. For ceiling above, there is a layer of branches of trees, and on this a layer of dirt. Of rain and dirt we often have an inundation, which is not agreeable in the night. As our room is innocent of windows, when I read or write I creep quite into the fireplace, as the hole above my head, for chimney, affords the only avenue for light. Were you so kind as to visit us, I should seat you on the ground, '*d la Turk*;' and give you some pomegranates to eat with your fingers; because people up here go back to first principles, and ignore what we think are the necessities of life. Not an article of furniture in this village! But we've had no intrusive neighbors, like those who shared our room on the journey, — fif-

teen very filthy people on the ground, at our feet, and thirty (or more) cattle, including horses, mules, sheep, and goats, at our heads. Indeed, the very little space occupied by our camp bedsteads was refused us. Mr. Schneider made a *forcible* intrusion, else we must have slept out in the cold.

"In returning, we shall suffer from benumbed limbs and great weariness, and probably from rain and snow, on account of which our horses sometimes refuse to proceed. But our hearts will keep warm and glowing, remembering what the Lord, by his Spirit, has wrought for the mountaineers of Hasan Beyli.

"Affectionately your friend,
S. M. A. SCHNEIDER.

HENRY PARSONS BARNUM.

A LITTLE boy died at Harpoot, in February last, about whom the children will be glad to hear something. He was the son of a missionary, three and a half years old, and his father writes respecting him, his death, and the accident which caused it, as follows: "At dinner he called for an almond, as was his custom at the close of the meal, and his mother gave him one which had been blanched. This must have slipped as he put it into his mouth, for it passed into the wind-pipe and lungs. It is a short, but sad, sad story to us. . . . He continued for four and a half days, at times suffering greatly, especially during the last twelve hours. He was slowly suffocated, and thrown into frequent convulsions. No one of us ever witnessed such dreadful suffering, but the Lord helped us to bear it, and I think he helped Harry to be patient. His mother's faithful instructions, and his frequent inquiries respecting those who had died here, gave him an understanding, beyond most children of his years, of death and heaven, and his first hours of suffering appear to have turned his thoughts in that direction. In answer to our oft-repeated questions, he *invariably* expressed a wish to go to be with Jesus, with his little brother and sister who died three and a half years ago, and with little Alice Allen who died in October, and even to leave his

'Papa and Mamma.' I think he said this understandingly, for he was very clear in every thing else. He often asked us, during paroxysms of pain, to ask God, or Jesus, 'to bless Harry.' He wanted Jesus to come quickly; and yet when, in the midst of great suffering, I asked him if he could wait patiently, he said "Yes." And so he did seem very patient.

"Harry was a dear boy. He was full of life, the picture of health, perfectly obedient, very affectionate, and filled our house with light and joy. In three weeks more he would have been just the age of his elder brother, Willie, [when he died,] and had come to take his place in our minds. In our isolation, our children oc-

cupy an important place in supplying our social needs. We have one left—Emma, not quite fifteen months old. She, too, misses her little brother, for he kept her happy and cheerful every day, but now she is restless and worrumsome, without knowing the cause. This home has always seemed to me a paradise—especially after a long tour. It is greatly changed now; but we ask the dear Jesus to come and occupy our home and our hearts, and I believe that he is with us. We have great joy along with our sorrow. It was visibly the Lord's hand reached down to take our darling to his heavenly home; and we bless him for it."

DONATIONS RECEIVED IN APRIL.

MAINE.	
Cumberland co. Aux. Soc.	
North Yarmouth, Cong. ch. and so. m. c.	
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.	6 68
Farmington, Rev. Isaac Rogers, Hancock county.	10 00
Bucksport, Cong. ch. and so. Kennebec county.	50 00
Benton, Cong. ch. and so.	11 25
Gardiner, Cong. ch. and so. 19, Agnes H. Park, 5;	24 00
Hallowell, Cong. ch. and so. m. c.	42 72—77 97
Lincoln county.	
Alna, Cong. ch. and so.	12 00
Topsham, Cong. ch. and so., in part, Union county.	14 00—25 00
Fryeburg, Cong. ch. and so.	31 45
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
Searsport, 1st Cong. ch. and so. m. c.	4 50—14 50
Washington county.	
Machias, Centre st. Cong. ch. and so. m. c.	33 00
York county.	
Kittery, Cong. ch. and so. m. c.	7 68
Saco, 1st Cong. ch. and so. Benev. Soc. ann. coll.	47 68
South Berwick, a friend,	10 00—65 31
	314 91
NEW HAMPSHIRE.	
Grafton county.	
Bath, Rev. Asa Mann,	11 25
Bristol, Cong. ch. and so.	6 00
Hanover, a friend in Dartmouth College,	1 00
Lebanon, Cong. ch. and so.	67 00—5 25
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francetown, Cong. ch. and so.	140 88
Manchester, 1st Cong. ch. and so.	27 00
Temple, N. Wheeler,	5 00—172 88
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Roseau, Cong. ch. and so.	27 40
Concord, South Cong. ch. and so.	33 40
	60 80
Less express,	25—90 55
Rockingham county.	
Candia, L. Lane, for China,	5 00
VERMONT.	
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so. ann. coll. to const. BURNHAM SEEVER and E. L. RIPLEY, H. M. 206 25; Mrs. R. W. Francis, 50;	256 25
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	156 23
Swanton Falls, Harry Smith, for China,	2 00—158 23
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Morgan, Cong. ch. and so.	6 40
Rutland and Bennington Co's Aux. Soc. J. Barrett, Tr.	
Bennington, 2d Cong. ch. and so. m. c., 1 quarter,	15 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so. coll's,	32 55
Montpelier, Cong. ch. and so. m. c.	39 45
Northfield, Cong. ch. and so.	14 06
Waterbury, 1st Cong. ch. and so. m. c. coll's,	12 00—59 06
Windor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Norwich, Cong. ch. and so. m. c. 6 months,	58 88
	583 32

MASSACHUSETTS.

Barnstable county.	
North Truro, A friend,	3 00
Berkshire county.	
Pittsfield, Maplewood Institute,	26 80
Sheffield, Cong. ch. and so.	3 10
Williamstown, Williams College, m. c. 16; White Oak Chapel, m. c., 2 months, 8.60;	23 50—53 40
Boston and vicinity.	
Boston, of wh. from Mrs. E. P. Kays, 50, Mrs. E. L. Peirce, 10, S. 10;	1,751 92
Chelsea, Winn Cong. ch. and so. m. c. 32.06; Broadway, Cong. ch. and so. m. c. (18.40, less c't, 25), 18.15;	48 21—1,800 13
Brookfield Ass'n, H. M. Hyde, Tr. Holland, Cong. ch. and so. m. c. Balance not used for printing Ann. Report,	8 25 3 00—11 25
Essex county.	
Andover, Chapel Church, ann. coll. to const. Mrs. J. H. Thayer, Mrs. C. M. May, Lewis GREGORY, and H. P. PAGE, H. M. 436; South Cong. ch. and so. ann. coll. to const. JANE A. AIKEN and REBECCA D. TRACY, H. M. 309.20; West Cong. ch. and so., to const. HENRY BOYNTON, H. M., annual coll. and m. c. 175.25; Mrs. Caroline Phelps Taylor, deceased, 100;	1,020 45
Essex co. North Aux. Soc. William Thurston, Tr.	
Amsbury, and Salisbury Mills Village, Cong. ch. and so. to const. Rev. Wm. F. BACON, H. M.	50 00
Bradford, Cong. ch. and so. with prev. dona's, to const. Mrs. CHARLOTTE M. KINGSBURY, H. M.	55 14—105 14
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. (Gents, Ladies, and m. c. 650, less amount paid for communion service for Rev. J. T. NOYES, 19.43;) to const. C. F. TUCK, CALVIN FOSTER, JOHN PORTER, SETH FRIEND, Jr., and CALVIN WALLIS, Jr., H. M.	630 57
Manchester, Rev. F. V. Tenney's Cong. ch. and so. ann. coll. and m. c.	127 16
Marblehead, 3d Cong. ch. and so.	5 00
Salem, Tabernacle Cong. ch. and so. (ann. coll. 753.15, m. c., add'l, 34.71, 787.89; Rev. S. M. Worcester, D. D., deceased, — from sales of "Life of Samuel Worcester, D. D." 7.50;	705 39—1,558 09
Franklin co. Aux. So. E. D. Merriam, Tr.	53 00
Conway, Cong. ch. and so. m. c.	
Hampden co. Aux. Soc. J. L. Whitney, Tr.	5 00
Huntington, W.	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Enfield, Cong. ch. and so. m. c.	35 00
Hadley, Russell Cong. ch. and so. m. c.	42 02
Westhampton, A. G. Jewett,	9 00—86 02
Middlesex county.	
Ashland, Mary F. Cutler, Brighton, Ev. Cong. ch. and so., add'l,	10 00 7 00
Cambridgeport, Prospect st. Cong. ch. and so. ann. coll. in part, 251.05, m. c., add'l, 15.85;	266 70
Charlestown, 1st Cong. ch. and so. ann. coll. add'l, 5, m. c. 11.70;	16 70
Framingham, Hollis Ev. Cong. ch. and so. to const. Rev. M. J. SAVAGES and HATTIE E. RICE, Framingham, and Mrs. H. W. NEWELL, Orange, N. J., H. M., (ann. coll. 295.64, m. c. 314.46, ladies for scholarship at Aintab, 60,—641.10; less prev. ack'd, 180, and c't, 75c.)	480 35

Newton Centre, Cong. ch. and so. m. c., 4 months,	42 71
Watertown, Phillips Cong. ch. and so. m. c.	28 35
Weston, Mrs. M. A. H. Bigelow, to const. JOHN SPAULDING, Groton Junction, Mass., H. M.	100 00—951 81
Middlesex Union.	
Assabet, Union Ev. Cong. ch. and so.	7 52
Groton Junction, Mrs. J. Spaulding,	20 00
Townsend, Ortho. Cong. ch. of Christ,	13 08—40 60
Norfolk county.	
Jamaica Plains, Central Cong. ch. and so. m. c.	58 00
Sharon, Cong. ch. and so. m. c.	18 84
West Roxbury, South Ev. ch. and so. m. c.	31 11
Wrentham, 1st Cong. ch. and so. m. c.	4 00—111 95
Palestine Miss'y Society. E. Aiden, Tr.	
East Bridgewater, Union Cong. ch. and so.	31 08
South Braintree, Cong. ch. and so.	7 50—38 58
Taunton and vicinity.	
Fall River, Central Cong. ch. and so. m. c. 208.54; 1st Cong. ch. and so. ann. coll. 117.75;	324 29
Mansfield, Ortho. Cong. ch. and so. ann. coll.	10 50—334 79
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Winchendon, North Cong. ch. and so. m. c.	30 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Barre, Ev. Cong. ch. and so. ann. coll. 105.30, m. c. 106.89;	212 19
Princeton, Cong. ch. and so. m. c. 26.50, less c't, 25c.;	26 25
Shrewsbury, Cong. ch. and so.	79 00
Worcester, Central Cong. ch. and so. m. c.	233 48—550 92
Worcester co. South Conso'n. W. C. Capron, Tr.	
Sutton, 1st Cong. ch. and so.	81 60
Westboro, Ev. Cong. ch. and so. m. c. with prev. dona., to const. Mrs. L. B. GRIGGS, H. M.	27 26—108 86

A thank offering for China,

6,892 99
15 00
6,877 99

Legacies. — Groton, Jonathan S. Adams, add'l, by E. W. Rowe, Ex'r, 2,000 00
R. R., by C. L. Ex'r, 155 00
Hadley, Thos. West, by P. West; prev. rec'd \$50, 50 00
Northampton, Mrs. Margaret Hall, (in part,) by her son, Rev. Gordon Hall, 125 00—2,330 00

9,207 99

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Stratford, G. Loomis,	5 00
Hartford co. Aux. Soc. E. W. Parsons, Agent.	
Hartford, Theol. Sem. m. c.	22 00
Litchfield Co. Aux. Soc. G. C. Woodruff, Tr.	
South Canaan, Cong. ch. and so.	10 25
Middlesex Ass'n, John Marvin, Tr.	
Millington, Cong. ch. and so.	15 00
New Haven City. F. T. Jarman, Agent.	
New Haven, 3d Cong. ch. and so. 90.—50; Davenport Cong. ch. and so. m. c. 15.24;	106 04
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Northford, Gents' Miss'y Ass'n	30 15
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Birmingham, Cong. ch. and so. m. c.	46 07
West Haven, Cong. ch. and so.	183 94
Wolcott, Cong. ch. and so.	13 25—243 26

New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Treas.	
Norwich, 1st Cong. ch. and so. m. c. (of wh. towards the \$2,000,000 fund for China, 10.)	28.67
Broadway Cong. ch. and so. m. c.	28.25
2d Cong. ch. and so. m. c.	8.45
Sprague, Cong. ch. and so. ann. coll.	12 11—77 48
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Stafford Springs, Cong. ch. and so. m. c. to const. E. T. Converse, and J. W. Chandler, H. M.	230 90
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Woodstock, 1st Cong. ch. and so. m. c.	16.10
2d Cong. ch. and so. add'l, 1.50, Rev. W. H. Kingsbury, 5;	22.60
Voluntown and Sterling, Cong. ch. and so.	35 00
Willimantic, Cong. ch. and so. m. c.	8 73—66 33

Legacies. —Bridgeport, Mrs. Polly Sterling, by Geo. Sterling, Ex'r, 1,069.44, less tax and expense, 129.44;	940 00
Centre Brook, Hepzibah Bushnell, (in part) by John Marvin, Tr. Midd'x Asso'n;	800 00—1,740 00

NEW YORK.

Monroe co. and vic. E. Ely and Wm. Ailing, Agents.	
Rochester, Central Pres. ch. m. c.	108 12
New York and Brooklyn.—Agency of the Board, Bible House,—Of wh. from Madison Spr. Pres. ch., (of wh. from D. W. James, 1,000, W. E. Dodge, Jr. 250, J. C. Brown, 200, E. D. Stanton, 100, Mrs. Howland, 100, T. B. Gunning, 50; J. M. Billings, 50,) 1,795; West Pres. ch. (of wh. from C. Adams, 100, H. K. Bull, 100, J. H. Benedict, 100, H. Olmsted, 50, C. B. Robert, 50, J. J. Donaldson, 50, P. C. Adams, 50, Mrs. M. D. Turley, 45, A. D. F. Randolph, 30, R. H. Boyd, 25, C. L. Monell, 25, A. W. Morgan, 20, m. c. 25.00,) 1,060.47; Mercer st. Pres. ch. (of wh. from Mrs. J. G. Phelps, 200, Mrs. L. Atterbury, for China, 100, Mrs. A. M. Mason, 25, m. c. 31.50,) 822.93; Church of the Covenant (Pres.), 784.65; 4th Avenue Pres. ch. 304.80; 14th Pres. ch. C. J. Holden, to const. E. P. Holden, H. M. 100; South Pres. ch. (Brooklyn) m. c. 47.64; Union Theol. Sem. m. c. 16.85, with prev. dona's, to const. Revs. A. N. Andrews, L. Boyd, W. E. Locke, E. S. Todd, and C. C. Tracy, H. M.; 14th st. Pres. ch. m. c. 13.53; E. J. Woolsey, 500; John S. Kenyon, 100; E. Thompson (Brooklyn), 100; Edward Cray, 50; W. M. Raymond, 9;	5,724 90
Oneida co. Aux. Soc. J. E. Warner, Tr.	
Holland Patent, Pres. ch.	66 75
Utica, John Griffiths,	5 00—71 75

Albany, a friend, for Mrs. Walker's Bible Women in Dispersed, 14 00	
Avon Springs, Pres. ch. O. Comstock, Branchport, Pres. ch.	4 00
Brookport, Sumners Hubbell,	10 00
Buffalo, Lafayette st. Pres. ch. 250, less exchange, 62c.;	249 38
Churchville, Rev. Lemuel Brooks, to Cooperstown, Mrs. Eliza Phinney, to const. Cecil De L. Stewart, Philadelphia, Pa., H. M.	100 00
Corfu, Pres. ch. m. c.	6 00
Cortland, 1st Pres. ch.	80 00
"Cortland County," A friend,	40 00
Coversville, 1st Cong. ch. and so.	17 96

Danville, Mrs. Elizabeth Shepard,	10 00
Deposit, 1st Pres. ch. and so.	51 25
East Bloomfield, Myron Adams, for China,	20 00
East Pembroke, Pres. ch., add'l, Fort Plain, a lady, by Rev. H. B. Gardner, Schenectady,	1 00
Franklinville, Pres. ch.	15 00
Gouverneur, Geo. Rodger,	25 00
Homer, Cong. ch., Mrs. Electa Root, by Rev. Dr. Holbrook,	300 00
Hosie Falls, Pres. ch.	51 50
Junius, Pres. ch.	13 25
Kiantone, Cong. ch. and so. m. c.	6 00
Maine and Union Centre, Cong. ch. and so.	22 00
Marcellus, A friend,	10 00
Moriah, Cong. ch. and so.	21 00
New Haven, Rev. Thos. Bayne,	1 00
North Bergen, Pres. ch., Mrs. Irene Hitchcock, with prev. dona. of the church, to const. Mrs. ALMA JOHNSON and Mrs. EMILY REED, H. M.	150 00
Northport, Pres. ch.	15 00
Norwich, I. S. Newton, with prev. dona. to const. H. D. NEWTON, H. M., 50; H. K. Bellowe, 25;	75 00
Nunda, Pres. ch.	27 00
Oaks Corners, Pres. ch.	30 16
Ogden, Pres. ch. Rev. H. Dyer, 5, Mrs. Dyer, 5, with prev. dona. of the church to const. Mrs. KATE D. THORNBURN, H. M.	10 00
Ogdensburg, Harlan P. Sanford,	10 00
Paris, Cong. ch. and so.	25 00
Parishville, Cong. ch. and so.	12 00
Pekin, Abigail Peck,	10 00
Pompey, Rev. B. S. Eggleston,	3 00
Port Richmond, T. S. Goodwin,	5 00
Preston, William Packer,	50 00
Rochester, Plymouth Cong. ch., a friend, for China,	10 00
Rock Stream, Pres. ch.	38 80
Sand Lake, Pres. ch.	16 00
Sandy Creek, Cong. ch. and so. bal.	4 00
Stamford, Pres. ch. ann. coll.	16 12
Waverly, Pres. ch., in part, Mrs. Sarah Sayre,	10 00
Westchester, Mrs. G. M. Wilkins,	25 00
West Fayette, Pres. ch.	19 58—1,688 70

Legacies. —Albany, Robert Boyd, by John B. Boyd, Ex'r, 1,000, less tax, 60;	940 00
	8,258 47

NEW JERSEY.

Newark, 1st Pres. ch. (of wh. from Ladies For. Miss' Soc. 164, m. c. 154.44,) 318.44; 1st German Pres. ch. 20; David A. Hayes, 20;	358 44
Newton, Rev. G. S. Mott,	3 00
Succasunna, Pres. ch. m. c.	28 50—389 94

PENNSYLVANIA.

By S. Work, Agent.	
Catawauqua, 1st Pres. ch.	69 06
Columbia X Roads church,	4 00
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Philadelphia, Green Hill Pres. ch.	
131.33; Wharton st. Pres. ch. with prev. dona. to const. M. L. BURN, H. M. 80; Kenderton Pres. ch. 22; 1st German church, 5;	238 36
Pottsville, 1st church,	30 00
Wells and Columbia churches,	8 00—354 42
Beecher's Island, Pres. ch.	7 05
Dauphin, Pres. ch., of wh. from Junior For. Miss' Soc. 42;	67 00
Lewistown, F. I. Hoffman,	10 00
Lock Haven, G. B. Perkins,	2 20
North East, Pres. ch.	17 76
Philadelphia, Central Cong. ch. and so. (of wh. from Theodore Bliss, 150), to const. J. F. SROX and J. W. MARTIN, H. M. 215.90; J. D. L. 50;	285 90
Pine Grove, Pres. ch.	4 00
Union Mills, Pres. ch. m. c.	5 00

York, Samuel Small, for China, 500 00—578 91
1,233 33

MARYLAND.

Frederick City, E. H. Rockwell, to
const. DAVID WAGNER, Ottawa, Ohio,
and JAMES WHITTAKER, Covington,
Kentucky, H. M. 200 00

DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch. coll. 188 14

GEORGIA.

Savannah, O. W. D. and wife, for China, 10 00

LOUISIANA.

New Orleans, 1st Cong. ch. and so. 22 15

TENNESSEE.

Columbia, Miss C. R. W. and friends,
for Africa, 2 10

Timber Ridge, Pres. ch. 2 00—4 10

KENTUCKY.

Louisville, Rev. J. M. Sadd, 5 00

OHIO.

By William Scott, Agent.

Batavia, Pres. ch. 7 00

Batavia, Pres. ch. 7 00

Cincinnati, Morning Bible Class of

3d Pres. ch., to const. HELEN DAG-

GETT, H. M. 100; 2d Pres. ch. m. c.

c. 34.15; 1st German Pres. ch.

9; 143 15—157 5

Belpre, Cong. ch. and so. ann. coll.,

in part, 47, m. c. 33; 80 00

Cleveland, P. M. Ozanne, to const.

FLORENCE L. OZANNE, H. M. 100 00

Coshocton, Pres. ch. 13 33

Elyria, 1st Pres. ch., in part, of wh.

from H. Ely, 60, A. Beebe, 10, E.

De Witt, 10; 135 00

Garrettsville, J. 10 00

Hudson, Rev. H. V. Hitchcock, for

China, 9 00

Ironton, Pres. ch. 75 00

Lyme, Cong. ch. and so. 10 00

Mansfield, Cong. ch. and so. of wh.

from A. L. Grimes, 100; 272 04

Newton Falls, Pres. and Cong. ch.

and so. 15 08

Richfield, Mrs. Israel Shaller, 5 00

Southington, Pres. and Cong. ch. and

so. 1 75

Toledo, Westminster, Pres. ch. (of wh.

from Mrs. Thurber, 5;) 105; EDSO-

ALLEN, to const. himself H. M. 100; 206 00—381 26

1,089 01

INDIANA.

Anderson church, 10 20

Bloomington, 2d Pres. ch. and Sab.

school, with prev. dona. to const.

ROBERT C. FOSTER, H. M. 65 00

Columbus, Pres. ch. 27 00

Edinburgh church, 5 10

Evansville, Mrs. E. G. McPerson, 10 00

Loganport, 2d Pres. ch. 24 08

New Albany, 3d Pres. ch. 63 15

Thorntown church, 25 00

Unity, Pres. ch. 1 00

Vandalia, Rev. S. Ward, 1 00

Zoar, Pres. ch. 1 00—232 53

ILLINOIS.

Alden, Pres. ch. 5 35

Altona, Cong. ch. and so. 25.70; a

family collection, 2.85; 28 55

Atlanta, Cong. ch. and so. 21 90

Beardstown, Cong. ch. and so. 85 00

Chandlerville, Cong. ch. and so. 23.50,

less expre, 50c.; 23 00

Chicago, Union Park, Cong. ch. and

so. 226.45; 8th Pres. ch. m. c.

14.34; 240 79

Fremont, Cong. ch. and so. 8 00

Galena, Rev. A. Kent, to const. Rev.

J. P. WILLIAMSON, of the Dakota

Mission, and Rev. J. R. SMITH,

Winslow, Ill., H. M. 100 00

Jacksonville, 1st Pres. ch. m. c. 30.40;

M. A. Bosworth, 5; 35 40

Kimmund and Mason, Pres. ch's. 8 00

Lacon, Pres. ch. 94 00

Lake Forest, Pres. ch. m. c. 20 76

Lanark, 1st Cong. ch. and so. 8 00

Lawn Ridge, Cong. ch. and so. 12 55

Lockport, Cong. ch. and so. 15 00

Neponset, Cong. ch. and so. 23 83

New Rutland, Cong. ch. and so. 3 00

Orangeville, Pres. church, 6 00

Ottawa, Pres. ch., of which from Rev.

L. M. Gates, 5; 21 00

Pisgah, Pres. ch. 42 80

Princeton, Cong. ch. and so. 48 00

Quincy, Centre Cong. ch. and so.

add'l, 2; Mrs. Mary Ballard, 10; 14 00

L. 2; 17 05

Rushville, 1st Pres. ch. m. c. 24 29

Sandwich, Pres. ch. 62 10

Shelbyville, Pres. ch. 35 00

Warsaw, Pres. ch. 100 00

Waverly, Cong. ch. and so., to const.

SAMUEL MOULTON, H. M. 6 00

Winslow, Pres. ch. 10 00—1,119 37

Woodstock, Cong. ch. and so.

MICHIGAN.

—, M. C. Grover, 5 00

Alamo, Pres. ch. 13 05

Albion, Pres. ch. m. c., in part, 4 25

Allegan, Pres. ch. 30 00

Concord, Pres. ch. 33 50

Detroit, Jefferson Ave. Pres. ch.

Easton Rapids, Cong. ch. and so. 301 14

Gilead, Pres. ch. 12 53

Greenville, Cong. ch. and so. 6 50

Greenwood, Pres. ch. 128 28

Lapeer, Pres. ch. 2 00

Le Roy, Cong. ch. and so. 15 06

Matteson, Cong. ch. and so. 15 00

Mt. Clemens, Pres. ch. 20 50

Pittsford, Nathan Webb, 5 00

Portland, Cong. ch. and so. 10 00

St. Charles, Salmon Hunt, for China, 5 00

St. Joseph, Cong. ch. and so. 20 50

Schoolcraft, Pres. ch. 18 25

Stockbridge, Pres. ch. add'l, 1 00

Summit, Cong. ch. and so. 18 73

Utica, Rev. W. Platt, 8 00—684 84

Legacies.—Romeo, Mrs. Sarah Beek-

man, 25 00

709 84

MINNESOTA.

Faribault, Plymouth Cong. ch. and

so. 23 10

Mankato, 1st Pres. ch. m. c. 5 00

Richland, Mrs. E. Beach, 25

Rochester, Mrs. Geo. Ainslie, for the

Gaboon Mission, 2 00

St. Anthony, 1st Cong. ch. and so. 31 00

Stillwater, 1st Pres. ch., April, m. c. 12 65

Taylor's Falls, 1st Pres. ch. 16 00

Winona, Cong. ch. and so. 35 10—125 00

IOWA.

Clay, Cong. ch. and so. 7 00

Croton, Pres. ch. 5 05

Lyons, Cong. ch. and so. m. c. 8 00

Rockford, Cong. ch. and so. m. c. 3 00

Sabula, Cong. ch. and so. 4 30

Vinton, Pres. ch. 33 80

Waterloo, 1st Cong. ch. and so. 30 00

Waverly, Cong. ch. and so. 20 00—111 15

WISCONSIN.

Beloit, 1st Cong. ch. and so., of wh.

from R. H. Miller, 10; 100 00

Brandon, Cong. ch. and so. 6 00

Lake Mills, Cong. ch. and so. m. c. 1 25

Leeds, Cong. ch. and so. 6 00

Oshkosh, Cong. ch. and so. 38 00

Madison, Cong. ch. and so. 100 00

Sheboygan, Cong. ch. and so. 40 00

Shullsburg, Cong. ch. and so. m. c. 5 25

Superior, Pres. ch. m. c. 8 00—299 50

MISSOURI.	
Brockfield, Rev. B. J. Bettelheim, in part,	10 00
Chillicothe, Cong. ch. and so.	12 00
Troy, Francis Parker,	15 00—37 00
KANSAS.	
Emporia, Cong. ch. and so.	6 50
NEBRASKA.	
Omaha, 2d Pres. ch.	61 00
CANADA.	
Danville, J. and C., for China,	10 00
Rodgersville, Rev. John Logie,	6 80—16 80
FOREIGN LANDS AND MISSIONARY STATIONS.	
Dakota Mission, Santee Agency, Nebraska, Pilgrim church,	8 00
India, Madura, coll. Rs. 4. 4. 7.—3; a friend, with prev. dona. to const. S. N. STOCKWELL, Boston, Mass., H. M., 50;	53 00
Persia, Oroomiah, Mrs. Sarah J. Rhes, Sandwich Islands, Honolulu, R. W. Wood, M. D.	16 68
Turkey, Aintab, Rev. H. T. Perry, with other dona. to const. ALVAN PERAT, Boston, Mass., H. M.	25 00
	50 00—153 68
MISSION WORK FOR WOMEN.	
MASSACHUSETTS. — Boston, New England Women's Foreign Missionary Society, by Mrs. Mary A. Stoddard, Treasurer, pro tem., for the support of Miss O. S. Parmelee, of the mission to East Turkey, and ten Native Bible Women,	770 00
New York City. — 11th Pres. ch. sch. school miss'y society,	100 00—570 00
MISSION SCHOOL ENTERPRISE.	
MAINE. — Brownville, Cong. s. s. 5; Brunswick, "Two Sisters" for female boarding school, Oroomiah, 20; Cumberland Center, a class in Cong. s. s. 1.33; Garland, Cong. s. s. 9; Portland, High st. Cong. ch. and so. F. K. Swan's Bible Class, in part for school at Puthupatti, Madura Mission, 21;	56 30
NEW HAMPSHIRE. — Acworth, Cong. s. s. 6.50; Candia, Cong. s. s. 10; Raymond, Cong. s. s. 25; Sanbornton, Cong. s. s. 32.50;	74 00
VERMONT. — Barre, Cong. s. s. 15; Berlin, Cong. s. s. for a school of Rev. A. Hazen, Ahmednuggur, India, 20; Randolph, Cong. s. s. 5; Rutland, Cong. s. s. 50; West Charleston, Cong. s. s. 5.10; Thetford, Cong. s. s. add'l, 3;	98 10
MASSACHUSETTS. — Boston (of wh. from Chambers street Mission Band, to support one pupil in Oroomiah Female Seminary, 1 ditto in Aintab Fem. Sem., and a school in Kudalur, Madura, 106.50; Essex st. Cong. s. s. for a native pastor in Madura, 80.) 186.50; Easton, Ev. Cong. s. s., for China, 8.25; East Randolph, Winthrop Cong. s. s., for a school in Maharrata Mission, 35.35; Hadley, 1st Cong. s. s., for Mrs. Bridgman's school, Peking, China, 25; Lenox, Cong. s. s. for a scholar in Rev. G. T. Washburn's school, Battalagunda, Madura mission, 25.32; Newbury, 1st Cong. s. s. 10.50; Shirley Village, Cong. s. s. 7.50; South Wellfleet, Cong. s. s. 15.60; Ware, 1st Cong. s. s. for a school of Rev. H. J. Bruce, Rahoori, Maharrata mission, 30.80; West Medway, Cong. s. s. add'l, for China, 1.32; West Roxbury, South Ev. Cong. s. s., for a pupil in Female Seminary, Harpoot, Turkey, 25;	375 20
RHODE ISLAND. — Providence, Harrison st. s. s.	

to support two students in Harpoot, Turkey,	58 38
CONNECTICUT. — Hamburg, Teachers and Pupils of Hamburg Academy, for a pupil in Miss Rice's school, Oroomiah, Persia, 28; Lyme, Grassy Hill Cong. s. s. 5; New Haven, North Cong. s. s., for support of "T. C." Aintab Seminary, 32.74; North Cornwall, Ralph, Willie, Joseph, Lewis, and Gracie Rogers, 5; North Madison, Cong. s. s. for Syria, 4.36;	75 67
NEW YORK. — Avon Springs, Pres. ch., Littleville s. s. 9; Brockport (of which from Young Ladies' Prayer-meeting, 23.73, Friends, 5, Sarah E. Jones' class, 1.63,) for a pupil in female seminary at Harpoot, Turkey, 30.30; Brooklyn, Members of Puritan Cong. s. s., contents of a family missionary box, 3 months, 2; Fredonia, Amereita Jones' s. s. class, quarterly payment for girl's school, Foochow, China, 4; Lancaster, Pres. s. s., add'l, for school in Syria, 4;	60 36
NEW JERSEY. — Madison, Pres. s. s. 64.27; Mendham, Juvenile Miss'y Soc., for girls school, Marsovan, Turkey (in part), 30;	84 27
PENNSYLVANIA. — North East, Pres. s. s., for girl at Oroomiah, Persia, 27.80; Reading, Harry Coblenz, 2.50;	30 30
DISTRICT OF COLUMBIA. — Washington, 4th Pres. ch. Junior Foreign Miss'y Soc.	80 00
TENNESSEE. — Jonesboro, Juv. Miss'y Soc., add'l, for a girl in Miss Rice's school, Oroomiah, Persia,	18 80
OHIO. — Lyme, 1st Pres. s. s., for a student under Rev. L. Bissell, Maharrata mission, 30; Youngstown, Colored Sunday-school, by Geo. Cornell, for China, 2;	32 00
INDIANA. — Aurora, Pres. s. s., for a native preacher in Nestorian mission, 100; Evansville, Pres. s. s., for China, 43.30; Greencastle, 1st Pres. s. s. 1.53; Terre Haute, Cong. s. s. for school of Rev. M. D. Sanders, Ceylon, 12.44; Vevay, Pres. s. s. 10.50;	167 57
ILLINOIS. — Alton, Pres. s. s., from contributions to the "Little Banks" for 1867, 40; Batavia, Cong. s. s. Miss'y Soc., for Rev. L. Bissell's school, Ahmednuggur, 40.61; Beardstown, Cong. s. s. 43; Chicago, Union Park Cong. s. s. 35.34; Jacksonville, 1st Pres. s. s. 81.21; Quincy, 1st Pres. s. s., infant class, 4; Rock Island, 2d Pres. s. s. 12; Shelbyville, Anna L. Cheney, 1.39; Lucy R. and Emma B. Van Deusen, 50c. each; Warsaw, Pres. s. s., Robert Dalsell, 1.28; Woodburn, Cong. s. s., add'l, for pupil at Foochow, China, 9.75; Woodstock, Cong. s. s. 50c.;	272 48
MICHIGAN. — Mt. Clemens, Pres. s. s. for Rev. L. Bissell, and "Babajee," Ahmednuggur, 40.02; Schoolcraft, Pres. s. s. 2.75;	42 77
MINNESOTA. — Faribault, Baby Lily's gift,	1 20
WISCONSIN. — Lodi, Pres. ch. m. c. and s. s. 5; Rosendale, Cong. s. s. 30; Union Grove, Cong. s. s. 13;	48 00
FOREIGN LANDS AND MISSIONARY STATIONS. — China, Foochow, Friend of missions for girl's school, 84, ditto for training school, 16.80;	100 80
	1,696 20
Donations received in April,	25,693 77
Legacies " " "	5,505 00
	30,601 77
Total from Sept. 1st, 1867, to April 30th, 1868,	261,159 82

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